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THE PHYSIOLOGY OF SEX

For Parents and
Their Children

*Arranged for COMRADE
MOTHERS' CONGRESS*

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1906

JUDGE CHAMBERS
COUNTY COURT—JUVENILE COURT
DENVER, COLO.
BEN B. LINDSEY, JUDGE

Denver, Colorado, July 11, 1906.

Mrs. Charles E. Dickinson,
City.

My Dear Mrs. Dickinson:

I have been very much interested in your efforts to promote practical education and instruction among young people as to questions of sex. From practical contact with evils that afflict the youths of the city, I know more than the average individual the importance of your work, and what it means in the making of a pure manhood and womanhood. I have been especially interested in the book you are preparing, dealing with higher biology for use among young people and parents, and I wish to cordially commend your work as being along right lines, and designed to do an immense amount of good. Since I have been on the Bench I think I have divorced probably four thousand people, and I believe a large number of these divorces was the direct result of ignorance and the troubles that came from ignorance and lack of proper instruction in one of the purest of the mysteries of life, when properly understood. Every father and mother should know that every school boy from twelve years of age up (and indeed, it is amazing how this rule applies even to those as young as six, seven or eight among boys, and an astonishing number of girls) discuss such matters and seek information that is in nearly every case supplied from the filthy and polluted sources of the street. As to the age when such matters should be taught to children, there may be considerable difference of opinion, but I certainly think it should

77365

be delayed longer than the age of twelve with boys, or fourteen with girls, and during the early ages such teaching should come from fathers and mothers.

I think, however, that in the high schools and among young people, under wise and tactful direction, both boys and girls should be properly instructed as to the sacredness and purity of the sex functions, and as to the immorality, danger, suffering, sin and misery that comes from the misuse or degradation of such functions. Whatever may be said about this matter, of one thing you can rest absolutely assured, and that is that knowledge and information can surely be gained regarding this important question, and it is much better that it should be gained from pure than impure sources.

Sincerely yours,

(Signed) Ben B. Lindsey.

Denver, Colorado, July 6, 1906.

Mrs. C. E. Dickinson,

Denver, Colo.

Dear Madam:

It is with a great deal of interest that I have read the manuscript of your pamphlet on Higher Biology. The necessity for instruction and help along these much neglected and avoided paths can only be appreciated by physicians and the few earnest workers who, like you, have been awakened to the demands of our present state of society.

The chapters on physiology and hygiene of sex are correct and sufficiently complete to meet the demands of the adolescent.

As physicians, we have many heart-breaking experiences with those who have thoughtlessly or in ignorance abused and perverted the God-given instinct of sex, and we can, by means of your valuable book, help to educate youth on this vital question, not only preventing some of the evils that exist, but cause some parents to meet the needs of the present and discuss them as frankly as you have had the courage to do.

Wishing your work the reception it should receive, I am,

Very sincerely yours,

GILES F. ROOSEVELT, M. D.



INDEX.

1. Introduction.
2. Evolution of the Mother Drummond.
3. Evolution of the Father..... Drummond.
4. Adolescence. Stanley Hall, Lancaster, Earl Barnes and others.
5. Care of the Body.
6. Secondary Sex Characteristics. Mrs. Stetson and others.
7. Female Organs.
8. Male Organs.
9. Prostitution.
10. Conclusion.



INTRODUCTION.

§ Surely the great hope of the world lies in the boys and girls of the present. We have given much time and thought to boys and their possible future. What is more natural than for mothers to think their contribution to this age and generation should be given directly to their offspring, in whom the mother's life is centered? Through worthy children a mother has her compensations and rewards.

Instruction in this subject, sex, has usually been left to the homes. Most of these are no more able to teach this higher branch of biology than they would be to teach a subject in higher mathematics. Society knows the home is of necessity inadequate. Why pretend any longer? The school recognizes its obligation to teach science; let us regard this subject as a branch of science, and treat it accordingly. We will omit any discussion of the objections to introducing the work to any adult or youth who needs it, and will consider the reasons which have induced us to believe the time is ripe for this step.

Many adults have mistaken ignorance for innocence, and seem to think that it redounds to their credit that they are ignorant of the laws of their sex organism, functions, and hygiene. What kind of material is this for parenthood? That beautiful, soul satisfying relation to which all humans should look forward.

Many criminals and other defectives testify that they first erred through ignorance; let us remove some of that ignorance and then feel justified in holding those, who violate law deliberately and intentionally, responsible for the effects of such violation; let us eliminate that mock modesty, *prudery*, and put in its place scientific facts, and real modesty; let us "paint things just as they are," because the truth is the only safe guide.

The outlook is a dark one from many points of view from the very nature of things, from the perversion of God given feelings and laws. Men have been helpless, weak and negligent in this matter more than in anything

else pertaining to the good of humanity. Let the individual boy and his mother take a hand to see what may be done. Of the many things tried, one field remains untouched—that of education. Where are the laws of sex taught to the children and youth of this country? In isolated cases and groups, yes. But is there one single text book on the subject? The school has left it to the home, the home has left it to the street, and the street feeds the Humane Society, the Juvenile Court, the Crittenden Home, and the Refuges. It is clearly time to right-about-face and deal candidly with ourselves and others. What do we need? Self consciousness, and prudery, and profanation? No, we need knowledge and modesty, "which is always the sign and safe guard of a mystery." We would not brush the bloom from the rose, but we would prevent the blight on the rose. We would keep the bloom of knowledge and remove the blight of ignorance.

"The facility, pleasure, and strong self control shown by a child and youth in playing some arbitrary game prove that it is quite natural for him to govern his acts to a desired end, and enjoy it. There is a splendid wealth of aspiration in youth, a pure and haughty desire for the very best and highest, which ought to be playing into the current of our racial life, and lifting it higher with each new generation.

"The love of emulation, so hateful in the false, cheap forms it so often takes, is a beautiful force when turned to self improvement. We underrate the power of good intention in our youth. One could ask for nothing better than the material we have at hand. The whole question is how to teach and train the adolescent; what to do with all this good material. Not only have we the best sort of material to work upon, but also the very best incentive."

There is rare wisdom in youth if we would but use it. One object of this book is to use it. The first step is the education of our women and children, especially the adolescent, who is really the instrument of each succeeding generation.

Youths need definite knowledge which will prevent them from listening to foolish conversations, reading

wicked books, looking at obscene pictures and submitting to other influences which continue to pervert and belittle the whole subject of sex.

"The subject of sex is difficult to deal with. There is no doubt a natural reticence connected with it. There is also a great deal of prudery. The passion fills a large part of human thought without being spoken of, and words on the subject are so few and inadequate, every thing that is said is apt to be misunderstood. Next to hunger, sex is doubtless the most primitive and imperative of our needs. But in modern civilized life sex enters probably even more into consciousness than hunger, for the hunger needs are in the later societies fairly well satisfied, but the sex desires are strongly restrained, both by law and custom, from satisfaction, and so assert themselves all the more in thought. To find the place of these desires, their utterance, their control, their personal import, their social import, is a tremendous problem to every youth, man and woman."

"All these sex functions and relations are intensely personal; they should ever remain both modest and sacred, at the same time, no youth should be ignorant of the physical, mental, and moral nature of the sex subject. Reticence and ignorance on this subject has obtained among the educated and cultivated classes, until the ill effects, arising from this lack of training, are unbelievable. This is especially true of the average relation between mother and child. With few exceptions, the inadequate mother gives her daughter no adequate warning or prevision of what life holds for her; as a logical consequence, innocence and ignorance go on perpetuating sickness, pain and sin, through countless generations. An ignorant and abnormal motherhood, over-anxious and under-wise, hovers the child to its harm, and turns it out defenseless, and exposed to the worst of evils. An amazing paradox! A mother ashamed of her crowning glory, motherhood. Because she is ashamed of it, she is ignorant, and consequently unable to explain it to her own children; often she lies to them concerning the most sacred and vital things of life."

Drummond has shown the value of a prolonged childhood. The tendency to shorten charming childhood is to be deplored. Scientific knowledge does not make children unchildlike; it is experience with unchildlike things that develops them prematurely. It is a mother's earnest wish to speak simply, directly and modestly to the ear and heart of each reader. No youth was ever harmed by a book which treated the sex question seriously. It has been regarded as a difficult and almost impossible subject to present. We have not found it such. We have found boys truthful, respectful, loyal, and pure when they have been taught in proper fashion and by a suitable authority. Therefore, we address ourselves especially to youths who are to be the living epistle from the mothers of this, to the children of the next generation.

We hope that this book will give you practical knowledge and an inspiration to apply it in your everyday life, and in helping others. We hope it will reveal the mystery, and laws of your being, not tend to make you ashamed of your whole nature, or of any part of it.

THE EVOLUTION OF A MOTHER.

Most mothers realize that they have not been trained for their work of educating children. As in other phases of the evolution of the human family, the idea of motherhood has come slowly.

Henry Drummond, in a chapter on this subject, says, in part, as follows: "The evolution of a mother was the most stupendous task that evolution ever undertook. Run the eye for a moment up the scale of animal life. At the bottom is a form so low that it can with difficulty be distinguished from vegetable life. It is a mere mass of stomachs floating in water, and discernible only through a microscope. Then come single stomachs, the jelly-fish, for example. Then the stomach with a shell-like covering, and we have the star-fish. Then real fish having backbones, then frogs and turtles having hearts and other organs more perfectly developed; then birds, then—what? The mammalia, the mothers. There the series stops.

"Is it too much to say that the one motive of organic nature was to make mothers? It is at least certain that this was the chief thing she did. In as real a sense as a factory is meant to turn out locomotives or clocks, the machinery of nature is designed in the last resort to turn out mothers. You will find mothers in lower nature at every stage of imperfection; you will see attempts being made to get at better types; you will find old ideas abandoned and higher models coming to the front. And when you get to the top you find the last great act was but to present to the world a physiologically perfect type. It is a fact which no human mother can regard without awe, which no man can realize without a new reverence for women and a new belief in the higher meaning of nature, that the goal of the whole plant and animal kingdoms seem to have been the creation of a family, which the very naturalist has to call mammalia.

"All elementary animals in the scale of life leading up to the mammal, or mother, are orphans; they know neither home nor care; the earth is their only mother or the inhospitable sea; they waken to isolation, to apathy, to the attentions only of those who seek their doom. But as we draw nearer the apex of the animal kingdom, the spectacle of a protective maternity looms into view. At what precise point it begins it is difficult to say. But that it does not begin at once, that there is a long and gradual evolution of maternity, is clear. From casual observation, and from popular books, it might be inferred that care of offspring—we cannot yet speak of affection—is characteristic of the whole field of nature. On the contrary, it is doubtful whether in the invertebrate half of nature it exists at all. If it does, it is very rare; and in the vertebrates it is met with only exceptionally, till we reach the highest classes.

"What does exist, and sometimes in marvelous perfection, is care of *eggs*; but that is a wholly different thing, both in its physical and psychical aspect, from love of offspring. The truth is nature so made animals in the early days that they did not need mothers. The moment they were born they looked after themselves, and were perfectly able to look after themselves. Mothers in these days would have been a superfluity. All that nature worked at at that dawning date was maternity in a physical sense—motherhood came as a later and a rarer growth. The children of those days were not really children at all; they were only offspring, springers off, deserters from home. At one bound they were out into life on their own account, and she who begat them knew them no more. That early world, therefore, for millions and millions of years was a bleak and loveless world. It was a world without children and a world without mothers. It is good to realize how heartless nature was till these arrived. Everything that can be done for the egg is done. It is obvious that nature never intended to make a mother here; that all that she desired as yet was *to perfect the first maternal instinct*.

"But there is another reason, in addition to the precocity of the offspring, why parental care is a drug on

the market in lower nature. There are such multitudes of these creatures that it is scarcely worth caring for them. The humbler denizens of the world produce offspring, not by units or tens, but by thousands and millions; and with populations so vast, maternal protection is not required to sustain the existence of the species. It was probably on the whole a better arrangement to produce a million and let them take their chance, than to produce one and take special trouble with it. It was easier, moreover, a thousand times easier, for nature to make a million young than one mother.

"Now before maternal love can be evolved out of this first care, before love can be made a necessity, and carried past the unhatched egg to the living thing which is to come out of it, nature must alter all her ways. Four great changes at least must be introduced into her program. In the first place, she must cause fewer young to be produced at a birth. In the second place, she must have these young produced in such outward form that their mothers will recognize them. In the third place, instead of producing them in such physical perfection that they are able to go out into life the moment they are born, she must make them helpless, so that for a time they must dwell with her if they are to live at all. And fourthly, it is required that she shall be made to dwell with them; that in some way they also should be made necessary—physically necessary—to her to compel her to attend to them. All these beautiful arrangements we find carried out to the last detail. A mother is made, as it were, in four processes.

"The first great change that had to be introduced into nature was the diminishing of the number of young produced at birth. As we have seen, nearly all the lower animals produce scores, or hundreds, or thousands, or millions, at one time. Now, no mother can love a million. Clearly, if nature wishes to make caretakers, she must moderate her demands. And so she sets to work to bring down the numbers, reducing them so steadily until so few remain that motherhood becomes a possibility. How great this change is can only be understood when one realizes the almost incalculable fecundity of the first

created forms of life. When we examine the progeny of the lowest plants we find ourselves among figures so high that no microscope can count them. The herring and the cod give birth to a million ova; the frog spawns eggs by the thousand, and most of the creatures at and below that level in like degree. Then comes a gradual change. When we pass on to the reptiles, the figures fall into hundreds. On reaching the birds the young are to be counted by tens or units. In the highest of mammals the rule is one. This bringing down of the numbers is a remarkable circumstance. It means the calling in of a diffused care, to focus it upon one, and concentrate it into love.

"The next thing was to make it possible for the parent to recognize its young. If it was difficult to love a million, it was impossible to love an embryo. In the lower reaches the young are never in the smallest degree like their parents, and, granting the higher power of recognition to the mother, it is impossible that she should recognize her own offspring. No doubt there are other modes of recognition in nature than those which depend on the sense of sight. But looked at on every side, the fact remains that the power to identify their young is all but absent until the higher animals appear. The next work of nature, therefore, was to make the young resemble the parent; to make, in short, the children presentable at birth. All that she did was to *keep them hidden* till they grew more presentable.

"Though in no case in higher nature is the young an exact reproduction of its parent, it will be admitted that the likeness is very much greater than among any of the lower animals. The young of many birds are at least a colorable imitation of their parents; nature's young geese are at least enough like geese not to be mistaken for swans; no dog could be misled into mistaking—even apart from the sense of smell—a kitten for a puppy, nor would a hare ever be taken in by the young of a rabbit. Among domestic animals, like the sheep and cow, there is a culmination of adaptation in this direction, the lamb and *the calf* when born being almost facsimiles of their *mothers*. But this point need not be dwelt on. It is

of insignificant importance, and belongs to the surface. The idea of nature going out of her way to make better family likeness will not stand scrutiny as a final end in physiology. These illustrations are simply adduced to confirm the impression that nature is working not aimlessly, not even mysteriously, but in a specific direction; that somehow the idea of *mothers* is in her mind, and that she is trying to draw closer the bonds which are to unite the children of men.

"If this second process in the evolution of motherhood is of minor importance, the necessity for the third will not be doubted. What use is there for perfecting the power of recognition between parent and child if the latter act like the run of offspring in lower nature—spring off into independent life the moment they are born? If the mother is to be taught to know her progeny, surely the progeny also must be taught not to abandon their mother. And hence nature had to set about a somewhat novel task—to teach the youth of the world the fifth commandment. Glance once more over the animal series and see how thoroughly she taught them the lesson.

"Passing over the children of the elementary animals—those produced in such countless numbers that the death of a million or two would not be noticed—let us take a child of the higher order; the God Intentioned Child, a bird, let us say. This child begins well, stays much at home in the early days, but plays the prodigal toward the close. For some weeks it remains quietly in the egg; for more weeks it remains—not quite so quietly—in the nest; and for more weeks still—but with an obvious itching to be off—in the neighborhood of the nest. This, nevertheless, is a good subject.

"Nature's object is ethical as well as physiological; and though when we look below the surface a purely physiological explanation of the riddle will appear, the ethical gain is not less clear. By curbing these children she is educating them, rescuing them from a wild and lawless life. These roving embryos are mere bandits; *their nature and habits must be changed; not a sterner race, but a gentler race must be born.* New words must

come into the world—home, love, mother. And these imperceptibly slow drawings together of parent and child are the inevitable preliminaries of the domestication of the human race. Regarded from the ethical point of view, there are few things more significant than this reining-in of the world's rampant youth, this tightening the bonds of family life, this most gentle introduction of gentleness into a world cold with motherless children and heartless with childless mothers.

"The personal tie once formed between parent and offspring could never be undone, and from this moment onwards must grow from more to more. For observe what has happened. A generation has grown up to whom this tie is the necessity of existence. Every mammalian child born into the world must come to be fed, must, for a given number of hours each day, be in the maternal school, and whether it likes it or not, learn its lessons. No young of any mammal can nourish itself. There is that in it therefore at this stage which compels it to seek its mother; and there is that in the mother which compels if even physically—and this is the fourth process, on which it is needless to dwell—to seek her child. On the physiological side the name of this impelling power is lactation; on the ethical side, it is love. And there is no escape henceforth from communion between mother and child, or only one—death. Break this new bond and the mammalia become extinct. Nature is in earnest here, if anywhere. The training of humanity is seen to be under a compulsory education act. It is the severity and dread of her penalties, coupled with the impossibility of evading the least of them, that the will of nature and the seriousness of her purposes are most declared.

"With the physical program carried out to the last detail, the ethical drama opened. An early result, partly of her sex, and partly of her passive strain, is the founding through the instrumentality of the first savage mother of a new and beautiful social state—domesticity.

While man, restless, eager, hungry, is a wanderer on the earth, woman makes a home. And though this home be but a platform of sticks and leaves, such as the gorilla builds on a tree, it becomes the first great school-room of

the human race. For one day there appears in this roofless room that which is to teach the teachers of the world—a little child.

"No greater day ever dawned for evolution than this on which the first human child was born. For there entered then into the world the one thing wanting to complete the ascent of man—a tutor for the affections. It may be that a mother teaches a child, but in a far deeper sense it is the child who teaches the mother. Millions of millions of mothers have lived in the world before this, but the higher affections were unborn. Tenderness, gentleness, unselfishness, love, care, self-sacrifice—these as yet were not, or were only in the bud. Maternity existed in humble forms, but not yet motherhood. To create motherhood and all that enshrines itself in that holy word required a human child. The creation of the mammalia established two schools in the world—the two oldest and surest and best equipped schools of ethics that have ever been in it—the one for the child, who must now at least know its mother, the other for the mother, who must as certainly attend to her child. The only thing that remains now is to secure that they shall both be kept in that school as long as it is possible to detain them. The next effort of evolution, therefore—the fifth process as one might call it—is to lengthen out these school days, and give affection time to grow.

"No animal except man was permitted to have his education thus prolonged. Many creatures were allowed to stay at school for a few days or weeks, but to one only was given a curriculum complete enough to accomplish its exalted end. Watch two of the highest organisms during their earliest youth, and observe the striking contrast in the time they are made to remain at their mother's side. The first is a human infant; the second, born, let us suppose, on the same day, is a baby monkey. In a few days or weeks the baby monkey is almost able to leave its mother. Already it can climb, and eat, and chatter like its parents; and in a few weeks more the creature is as independent of them as the winged-seed is of the parent tree. Meantime, and for many months to come, its little twin is unable to feed itself, or clothe itself

or protect itself; it is a mere semi-unconscious chattel, a sprawling ball of helplessness, the world's one type of impotence. The body is there in all its parts, bone for bone and muscle for muscle, like the other. But somehow this body will not do its work. Something as yet hangs fire. The body has eyes but they see not, ears but they hear not, limbs but they walk not. This body is a failure. Why does the human infant lie like a log on the forest bed while its nimble prototype mocks it from the bough above? Why did that which is not human step out into life so long before that which is?

"The question has been answered for us by Mr. John Fiske, and the world here owes to him one of the most beautiful contributions ever made to the evolution of man. We know what this delay means ethically—it was necessary for moral training that the human child should have the longest time by its mother's side—but what determines it on the physical side? The thing that constitutes the difference the baby monkey and the baby man is an extra piece of machinery which the last possesses and the first does not. It is this which is keeping back the baby man. What is that piece of machinery? A brain, a human brain. The child, nevertheless, is not using it. Why? Because it is not quite fitted up. Nature is working hard at it, but owing to its intricacy and delicacy the process requires much time, and till all is ready the babe must remain a *thing*. And why does the monkey brain get ready first? Because it is an easier machine to make. And why should it be easier to make? Because it is only required to do the life work of an animal; the other has to do the life work of a man. Mental evolution, in fact, here steps in, and makes an unexpected contribution to the ethical development of the world.

"An apparatus for controlling one of the lower animals can be turned out from the workshop of nature sometimes in a day. The wheels are few, the works are simple, the connections require little time for adjustment or *correction*. Everything that a humble organism will do has *been done* a million times by its parents, and already *the faculties* have been carefully instructed by heredity

and will automatically repeat the whole life and movement of their race. But when a man is made, it is not an automaton that is made. This being will do new things, think new thoughts, originate new ways of life.

"The use of all this to morals, the reactions especially upon the mother, are too obvious to dwell on. Till the brain arrived, everything was too brief, too rapid for ethical achievements; animals were in a hurry to be born, children thirsted to be free. There was no helplessness to pity, no pain to relieve, no quiet hours, no watching; to the mother, no moment of suspense—the most educative moment of all—when the spark of life in her little one burned low. Parents could be no use to their offspring physically. The young required no infancy; the old acquired no sympathy. Even among other mammalia or the birds the mother's chance was small. There, infancy extends to a few days or weeks, yet is but an incident in a life preoccupied with sterner tasks. A lioness will bleed for her cub today, and in tomorrow's struggle for life contend with it to the death. A sheep knows its lamb only while it is a lamb. The affection in these cases, fierce enough while it lasts, is soon forgotten, and the traces it left in the brain are obliterated before they have furrowed into habit. Among the carnivora it is instructive to observe that while the brief span of infancy admits of the mother learning a little love, the father, for want of even so brief a lesson, remains untouched, so wholly untouched indeed that the mother has often to hide her offspring from him lest they be devoured. Love then had no chance till the human mother came. To her alone was given a curriculum prolonged enough to let her graduate in the school of the affections. Not for days or weeks, but for months, as the cry of her infant's helplessness went forth, she must stand between the flickering flame and death; and for years to come, until the budding intellect could take its own command, this love dare not grow cold, or pause an hour in its unselfish ministry.

"Begin at the beginning again and recall the fact of *woman's passive strain*. A tendency to passivity means, among other things, a capacity to sit still. Be it but for

a minute or an hour does not matter; the point is that the faintest possible capacity is there. For this is the embryo of patience and if much and long nursed a full fledged patience will come out of it. Supply next to this new virtue some definite object on which to practice, let us say, a child. When this child is in trouble the mother will observe the signs of pain. Its cry will awaken associations, and in some dull sense the mother will feel with it. But "feeling with another" is the literal translation of the name of a second virtue—sympathy. From feeling with it, the parent will sooner or later be led to do something to help it; then it will do more things to help it; finally it will be always helping it. Now, to care for things is to become careful; to tend things is to become tender. Here are four virtues—patience, sympathy, carefulness, tenderness—already dawning upon mankind.

"On occasion sympathy will be called out in unusual ways. Crises will occur—dangers, famines, sicknesses. At first the mother will be unable to meet these extreme demands—her fund of sympathy is too poor. She cannot take any exceptional trouble, or forget herself, or do anything very heroic. The child, unable to breast the danger alone, dies. It is well that this should be so. It is the severity and righteous justice of nature. A mother who has failed in helpfulness must leave no successor to perpetuate her unworthiness in posterity. Somewhere else, however, developing along similar lines, there is another fractionally better mother. When the emergency occurs, she rises to the occasion. For one hour she transcends herself. That day a cubit is added to the moral stature of mankind; the first act of self-sacrifice is registered in favor of the human race. It may or may not be that the child will acquire its mother's virtue. But unselfishness has scored; its child has proved itself fitter to survive than the child of selfishness. It does not follow that in all circumstances the nobler *will always be victorious*; but it has a great chance. A few score more of centuries, a few more millions of mothers, and the germs of patience, carefulness, tender-

ness, sympathy, and self-sacrifice will have rooted themselves in humanity.

"See then what the savage mother and her babe have brought into the world. When the first mother awoke to her first tenderness and warmed her loneliness at her infant's love; when for a moment she forgot herself and thought upon its weakness or its pain; when by the most imperceptible act or sign or look of sympathy she expressed the unutterable impulse of her motherhood, the touch of a new creative hand was felt upon the world. However short the earliest infancies, however feeble the sparks they fanned, however long heredity took to gather fuel enough for a steady flame, it is certain that once this fire began to warm the cold heart of nature and give humanity a heart, the most stupendous task of the past was accomplished. A softened pressure of an uncouth hand, a human gleam in an almost animal eye, an endearment in an inarticulate voice—feeble things enough. Yet in those faint awakenings lay the hope of the human race."

THE EVOLUTION OF A FATHER.

"We have watched the beautiful experiment of nature making mothers, and the world was now beginning to fill with mothers, but there were no fathers. During all this long process the father has not even been named. The time for him, nevertheless, is not lost. In his own way he is also at school, and learning lessons which will one day be equally needed by humanity. The acquisitions of the manly life are as necessary to human character as the virtues which gather their sweetness by the cradle. Hence nature had to set about another long and difficult process—to make the savage father a reformed character.

"The evolution of a father is not so beautiful a process as the evolution of a mother, but it was almost as formidable a problem to attack. As much depended on it, as we shall see, as the training of the mother; and though

it began later it required the bringing about of one or two changes in nature as novel as any that preceded it. When the work begun, the father was in much worse plight, so far as training for family life was concerned, than the mother. If maternity was in a feeble level in the lower reaches of nature, paternity was non-existent. Among a few invertebrates the male parent took a passing share in the care of the eggs, but it is not until we are all but at the top that fatherly instinct finds any real expression. Among the birds, the parents unite together in most cases to build the nest, the father doing the rough work of bringing in moss and twigs, while the more trusty mother does the actual work. When the eggs are laid, the male parent also takes his turn at incubation; supplies food and protection, and lingers round the place of birth to defend the fledgelings to the last. When we leave the birds, however, and pass on to the mammals, the fathers are nearly all backsliders. Many are not only indifferent to their young, but hostile; and among the carnivora the mothers have frequently to hide their little ones lest the father eats them.

"We have another and a more serious count against early fatherhood. If the love of father for child was in this backward state, indefinitely more grave was the condition of things between him and the mother. Probably we have all taken it for granted that husbands and wives have always loved one another. Evolution takes nothing for granted. In lower nature, as a simple fact, male and female do not love one another; and in the lower reaches of human nature, husband and wife do not love one another. Among exceptional nations, for the last few hours of the world's history, husbands and wives have truly loved; but for the vast mass of mankind, during the long ages which preceded historic times, conjugal love was probably all but unknown.

"Now here is a very pretty problem for evolution. She has at once to make good husbands and good fathers out of lawless savages. Unless this problem is solved the higher progress of the world is at an end. It is the *mature opinion* of every one who has thought upon the *history of the world*, that the thing of highest importance

for all times and to all nations is family life. When the family was instituted, and not till then, the higher evolution of the world was secured. Hence the exceptional value of the father's development. As the other half of the arch on which the whole higher world is built, his taming, his domestication, his moral discipline, are vital; and in the nature of things this was the next great operation undertaken by evolution.

"The first step in the transition was to relate him, definitely and permanently to the mother. Marriage like everything else has been slowly evolved, and until it was evolved, until they learned to dwell continually together, there was no chance for mutual love to spring up between male and female. In nature the pairing season is usually but an incident. It lasts only a very short time, and during the rest of the year, with some exceptions, the sexes remain apart. From the investigations of Westermarck we learn that it is more than probable that the earliest progenitors of man had a pairing season, and that the young were born at a particular time of the year, and never at any other time. All the animals nearest to man in nature have such a season, and there are only a few known—the elephant, for instance, and some whales—which have none. Now the brevity of this period in the father's case must have told against his developing any real affection. If he is to run away a few days after the young are born he will miss all the discipline of the home, and as this discipline is essential, as this is the only way in which love can be acquired, or inherited love developed, some method must be adopted in his case to extend the period of home life during which it can act.

"Now let us see how this was done. The problem being to give love time, the solution was in some way to alter the circumstances which confined the pairing season to a specific date—to abolish, in fact, the pairing season in the case of man, and lengthen out the time in which husband and wife should stay together. And as this was actually the method adopted, we have first to ask what these special circumstances were. Why should animals have specific dates at all? The cue will be found if we examine carefully what these dates are and

the reasons nature has had for choosing them. Some wise principle must underlie this, or it would not be the universal rule it is. The pairing time with birds, as every one knows, occurs in the spring. With reptiles this is also the case; but among mammals each species has a season peculiar to itself, every separate month being selected by one or other, and invariably adhered to. It might seem that no law governed these chosen times, but their very variety is the proof of an underlying principle. For they show that each animal in each particular country chooses the time of the year to give birth to her young when they will have the best chance of surviving—that is to say, when the climate is mildest, food most abundant, and the prospects of life on the whole most favorable. The dormouse thus brings forth its young in August, when the nuts begin to ripen; and the young deer sees the light just before the first grass shoots into greenness. Because those born at this season survived and those born out of it perished, by the prolonged action of natural selection these chosen times probably become engrained in the species, and would only alter with climate itself.

“But when man’s evolution made a certain progress, and when the mother’s care reached mature perfection, it was no longer imperative for children to be born only when the sun was shining, and the fruits grew ripe. The parents could now make provision for any weather and for any dearth. They could give their little ones clothes when the nights grew cold; they could build barns and granaries against times of famine. In any climate, and at any time, their young were safe; and the old marriage dates, with their subsequent desertions, were struck from the human calendar. So arose, or at least was inaugurated, family life. It was when man’s mind became capable of making its own provisions against the weather and the crops that the possibility of fatherhood, motherhood, and the family were realized. But the process is not yet quite completed. Among some primitive tribes, we are assured by authorities, the idea of love between husband and wife is hardly thought of; among some, not even the appearance of affection exists; among others it is consid-

ered even disgraceful for a wife to show any affection for her husband; and that certain tribes have no idea of tenderness nor chivalrous devotion. The Eskimo, perhaps, may be excused for treating his wife with great coldness and neglect. The savage cruelty with which wives are treated by the Australian aborigines is indicated even in their weapons. The very names servant, slave, by which the Brahman address their wives, and the wife's reply, master, lord, symbolize the gulf between the two. There are exceptions, it is true, and often touching exceptions, but in the main, it is impossible to doubt that in the region of all the higher affections the savage wife and the savage husband were all but strangers to each other.

"What then was wanting for the perfection of the domestic tie, and how did evolution secure it? In the animal creation, we have already witnessed the methods which nature took to get more care out of little care, to make a short-lived sympathy grow into a great sympathy. Her method was first, concentration; and second, extension of time. By giving a mother one or two young to care for instead of a hundred, she made care practicable, and by lengthening the period of infancy from hours to years she made it inevitable. And these are again her methods in perfecting love between man and wife. By abolishing the pairing season she lengthened the time for love to grow in; the next step is to perfect the object on which it shall focus. For there was again the same sort of barrier to a full-blown love which we saw before in the animal kingdom. An animal mother could not truly love in the early days because she had a hundred or a thousand young. Man could not love in the early days because he had a dozen wives; therefore polygamy must be abolished.

"It is not enough to give time for mutual knowledge and affection *after* marriage. Nature must deepen the result by extending it to the time *before* marriage. In primitive times there was no such thing as courtship. Men secured their wives in three ways, and in uncivilized nations, so find them still. Among barbarous nations marriage is not a case of love, but of capture; among the

semi-barbarous it is a case of barter; and among the imperfectly civilized—among whom we must often include ourselves—a matter of convention.

“Courtship, with its vivid perceptions and quickened emotions, is a great opportunity for evolution; and to institute and lengthen reasonably a period so rich in impression is one of its latest and highest efforts. To give love time, indeed, has been all along, and through a great variety of arrangements, the chief means of establishing it on the earth. Unfortunately, the lesson of nature here is being all too slowly learned even among nations with its open book before them. In some of the greatest of civilized countries, real mutual knowledge between the youth of the sexes is unattainable; marriages are made only by a higher kind of purchase, and the supreme step in life is taken in the dark. Whatever safeguards this method provides it cannot be final, nor can those nations rise to any exalted social height or moral greatness till some change occurs. It has been given especially to one nation to lead the world in its assault upon this mistaken law, and to demonstrate to mankind that in the unconstrained and artless relations of youth lie higher safe-guards than the polite conventions of society can afford. The people of America have proven that the blending of the sweet currents of different family lives in social intercourse, in recreation, and—most of all—in education, can take place freely and joyously without any sacrifice of man’s reverence for woman, or woman’s reverence for herself; and, springing out of these naturally mingled lives, there must more and more come those sacred and happy homes which are the surest guarantees for the moral progress of a nation. So long as the first concern of a country is for its homes, it matters little what it seeks second or third. Long before evolution showed its scientific interest in this first social aggregate, and proclaimed it the strategic point in moral progress, poetry, philosophy, and history assigned the same great *place to family life*. The one point, indeed, where all *students of the past* agree, where all *prophets of the future meet*, where all the sciences from biology to ethics

are enthusiastically at one, is in their faith in the imperishable potentialities of this yet most simple institution. "With all these barriers removed it might now be supposed that the process was at last complete. But one of the surprises of evolution here awaits us. All the arrangements are finished to fan the flame of love, yet out of none of them was love itself begotten. The idea that the existence of sex accounts for the existence of love is untrue. Marriage among early races, as we have seen, has nothing to do with love. Among savage people the phenomenon everywhere confronts us of wedded life without a grain of love. Love then is no necessary ingredient of the sex relation; it is not an outgrowth of passion. Love is love, and has always been love, and has never been anything lower. Whence, then, came it? If neither the husband nor the wife bestowed this gift upon the world, who did? It was a little child. Till this appeared, man's affection was non-existent; woman's was frozen. The man did not love the woman; the woman did not love the man. But one day from its mother's very heart, from a shrine which her husband never visited nor knew was there, which she herself dared scarce acknowledge, a child drew forth the first fresh bud of a love which was not a passion, a love which was not selfish, a love which was an incense from its maker, and whose fragrance from that hour went forth to sanctify the world. Later, long later, through the same tiny and unconscious intermediary, the father's soul was touched. And one day, in the love of a little child, father and mother met.

"That this is the true lineage of love, that it has descended not from husbands and wives, but through children, is proved by the simplest study of savage life. Love for children is always a prior and a stronger thing than love between father and mother. The indifference of the husband to his wife—though often greatly exaggerated by anthropology—is all too manifest, and throughout whole regions the wife does not love but only fears her husband. For the children, on the other hand, both parents have almost always a regard. The universality of a mother's love is one of the revelations of travel. Even among cannibals, where the shocking

treatment of wives by their husbands is in daily evidence, a case of cruelty to children from the mother's side is rarely heard of. The status of children, if not ideal, forms a most striking contrast to the general moral and social level; and one cannot but decide that they have been unconsciously the true moral teachers of the world. Had the institution of the family depended on sex and not on affection, it would probably never have endured for any time. Love is eternal; sex, transient. Its unbridled expression in individual natures, and its recklessness when thwarted, have given rise to exaggerated ideas of its power. In all uncontrolled forms, however, it becomes so immediate a menace to social order, that if it does not die out in self-destruction it is checked by the community and forced into lawful channels. The only thing that could bear the heavy burden of social order and adopt itself to every change and fresh demand was the indestructibly solid yet elastic, strength of love. The care and culture of love therefore became thenceforth the first great change of evolution, and every obstruction to its path began to be swept away. Whatever facilities could further its career were gradually adopted, and changes which began to pass over the face of all human societies seemed but parts of one great conspiracy to hasten its final reign.

"For a prolonged and protective fatherhood, once introduced into the world, was immediately taken charge of by natural selection. The children who had fathers to fight for them grew up; those which had not, were killed or starved. The lengthening of the period during which father and mother kept together meant double protection for the little ones; and the more they kept together for the first few days or weeks, and the more the father helped to defend mother and child, the more chance for all three in the end. The picture which Koppenfels draws of the female gorilla and her young ensconced in a nest upon the fork of a tree, while *pere* sat all night at the foot with his back against the trunk *to protect them* against the leopards, is a fair object lesson in the first or protective stage of the father's evolution. When man passed, however, as he probably

did, from the frugiverous to the carnivorous state, the father had the additional responsibility of keeping his family in food. It would be impossible for a mother to hunt for game and attend to her young; and for a long time the young themselves were useless in the chase, and must be entirely dependent on their parent's bounty. But this means promotion to the father. He is not only protector, but food-provider. It is impossible to believe that in process of time the discharge of this office did not bring some faint satisfactions to himself, that the mere sight of his offspring fed instead of famished did not give him a certain pleasure. And though the pleasure at first may have been no more than the absence of the annoyance they caused by the clamorousness of their want, it became a stimulus to exertion, and led in the end to rudimentary forms of sympathy and self-denial.

"Bad parents mean starved children, and starved children will be replaced in the struggle for life by full-fed children, and ere a few generations parents without love will exist no more. The child, on the other hand, which has drunk most deeply of its father's or its mother's love lives to hand on that which was spared it to a succeeding race. How much of affection is handed on, or how little, matters not, for heredity works with the finest microscope, and sees, and seizes, the invisible. In a second child, reared by parents one degree more loving than the last, this ultimate particle of love will grow a little more, and each succeeding family in this royal line will be richer in the elements which make for progress than the last.

"That morality in general has something to do with the relations of people to one another is evident, as every one knows, from the mere derivation of the word. *Mores*, morals, are in the first instance *customs*, the customs or ways which people have when they are together. Now, the family is the first occasion of importance where we get people together. And as there is not only a number of people in a family, but different kinds of people, there will be a variety in the relations subsisting between them, in the customs which stereotype the most frequently repeated actions necessitated by these relations, and

in the moods and attitudes of mind accompanying them. Leaving out of sight differences of kind among brothers and sisters, consider the probably more divergent and certainly more dominant influences of father and mother. What the relation of child to mother has crystalized into we have sufficiently marked—it is a relation of direct dependence, and its product is love. But the father is a wholly different influence. What attitude does the child take up in this austerer presence, and what ways of acting, what customs, *mores*, morals, are engrained in the child's mind through it? The acknowledged position of the father in most early tribes is head of the family. To the children, and generally even to the mother, he represents authority. He is the children's chief. No doubt the mother made some laws; but the father as the more terrible person, exacted obedience with greater severity, and his laws acquired more force. To do what was pleasing in his eyes was a necessity with the children, and his favor or his frown became standards of what was good and what was bad. Low as this standard was—the fear or favor of a savage father—it was a beginning of right *mores*, good conduct, proper manners. No abstract sense of duty, of course, here exists; no perfect law; it is a purely personal and local code; but the word duty has at last received a first imperfect meaning; and the father, in some rough way, forms an external conscience to those beneath him.

“That these moral elements must have a beginning somewhere in space and time is certain enough. Not less necessary to the world than the mother's gift of love is the twin offering of the father—righteousness.

“For a long time the family circle was incomplete. With the Christian era the circle finally closed in, and became a secluded shrine where the culture of everything holy and beautiful was carried on. The path by which this ideal consummation was reached was not, as we have seen, a straight path; nor has the integrity of the institution been always preserved through the later centuries. The difficulty of realizing the ideal may be *judged of by the fewness of the nations now living who have reached it, and by the multitude of peoples and tribes*

who have vanished from the earth without attaining it. From the failure to fulfill some one or other of the required conditions people after people and nation after nation have come together only to disperse, and leave no legacy behind except the lesson—as yet in few cases understood—of why they failed.

“Feebly, but adequately, in the early chapters of man’s history the family fulfilled its functions of nursing love, the mother of all morality; and righteousness, the father of all morality, so preparing a parentage for all the beautiful spiritual children which in later years should spring from them. If life henceforth is to go on at all, it must be a better life, a more abundant life; and this premium upon love means—if it means anything—that evolution is taking henceforth an ethical direction.

ADOLESCENCE.

You have had the best opportunities, under the best teachers, in physical and mental development. Doubtless you will look back and see many faults in the methods used by your parents and other teachers, but yours has been the best training the age afforded. We will review some parts of primary biology and teach you what you should know of that part of your organism called the sex organs, their functions, and relations.

“A boy of fifteen is quite old enough to understand the main principles of right living, and is mature enough to follow them. A girl of fifteen is quite old enough to see the splendid possibilities of motherhood, and of her individual service to society in other ways. It is not youth that makes our boys and girls foolish; it is the lack of training. Most youths who violate the laws of sex, especially those who suffer immediate consequences of such violation, claim their ignorance of sex knowledge, and deny any direct teaching in the home or the school. Before condemning, or even criticising present conditions and crimes, let us teach our youth the little we

know of the subject; then, and not till then can we hold them responsible for their ideas and ideals."

It is vain to search for a text book on the subject, for students of your age. Much has been written about the subject, very little on the subject in a form suited and suitable for youth; most of the literature is arranged for parents and teachers. If you are of the small fortunate class who have been properly taught, do not delay over this book, but pass it on to those who need it, and you proceed to other phases and parts of the subject, many of which we have not presented. When young, in addition to your experience with animals, you were taught great respect for your physical organism. You children slept in separate beds, and when possible, separate rooms. This is not essential, but usually desirable. You were taught to bathe and dress alone, and to attend to other physical wants privately. Always the dignity and exclusiveness of the individual was established and maintained.

All sex matters were part of the whole; the natural and normal were taught; the special detail was met truthfully, and when occasion required, more and more definite teaching was given. When circumcision was necessary, it was performed. After receiving much teaching regarding cleanliness and handling of the person, you were intelligent enough to report that the little boy sitting next to you in kindergarten, not only did naughty things with his hands, but urged you to do so. Thus you learned that idle hands must always be kept in sight. When once an immoral youth tried to coax the children of the neighborhood into a hay loft, and told them not to tell, you knew enough to run home, and when you asked what he wished to do, it was a very easy matter for your mother to say simply: "He is probably an immodest boy and wishes to expose his person and say vulgar things, otherwise he would not be secret about it." From this and similar experiences was established the habit of always playing in the open, never in alleys or in stables. If you recall it, you had specimens of plants, flowers, fruits and insects to care for, and to study. The method of reproduction was a natural part of the whole; watching

the baby rabbits, kittens, and puppies—even the natural birth of the puppies which you witnessed as a part of your duty to your pets—were simple, natural, and modest preparations for the baby who comes to the human family. The adult may become self conscious and embarrassed in speaking of the sex life of childhood, the child does not; he is interested, and why shouldn't he be; what is so interesting as life and all it holds?

The word "adolescence" is from the Latin word meaning youth. In the early days of the race this period was a time of great importance, and was celebrated in various ways, which shows the crisis was of national as well as personal interest and value. It was the time when the boy ceased to be a youth and became a member of the tribe. He took his place among the men after he showed his power to unflinchingly endure pain. Drawing a tooth, the sting of wasps or ants, tattooing with a sharp stone, bleeding, circumcision, were practiced to celebrate the advent of puberty. Our nation does not do this, but our colleges and universities accomplish something of it by means of their athletics, fraternities, and other societies, where physical endurance and pluck are tested.

Among savage tribes, the test of a well spent childhood was the ability to tell the truth, and to shoot an arrow straight, which shows that the changes of adolescence were not limited to the physical, but included mental and moral strength.

One of our best educators says: "There is in nature an all pervading mystery; this is one reason why we like to investigate and study her parts, her methods, her laws, and her forces. It is a thought of nature to maintain and perpetuate life by means of sex in plants, animals, and humans. The fact we know, but how, why, whence, and whither, we know not. We know so little it is well that we try to understand that little as thoroughly as may be.

An apple child has parents as truly as a human child. Remove the five green sepals and the five white petals, which are only the clothes of the apple, we have the essential flower left. The five pale green central points, about a half-inch long, are called pistils; the twenty,

thirty, forty, or more, points, which stand around the pistils are called stamens. The pistils are the female parts of the flower, the stamens are the male parts of the flower. When the bloom is ripest, the heads of the stamens produce a yellow substance called pollen, which resembles a yellow powder; this yellow dust carried by wind, or on the bodies of bees, is deposited on the tips of the pistils. The pollen carries the germ of life. The pistil receives this germ, which worms its way down the pistil to the ovary, on which the pistil stands. The ovary is thus made alive, or fertile. The leaves drop off, the stamens and pistils drop away, but the ovary grows on through several months until we pick it at harvest time, and call it an apple.

The pollen fertilizes, but how, we do not know; there is the mystery of life in the orchard. We know that it is the mystery of sex life among fruits, apple, pear, cherry, peach. Most plants, flowers, vegetables and fruits have the sex element, male and female. We know the method, but we do not know the secret. We know that the purpose of the flower is to continue vegetable life on the earth. We have found that life continued by the passing of the pollen from the male to the female organs. How the pollen fertilizes the flower we do not know; that is the mystery.

"Little flower in the crannied wall,

Let me pluck you out of the crannies.

If I could tell what you are, flower, stem, and all,

I could tell what God is, and what man is!"

In olden times people had different standards of modesty than we have now. The conversation, as recorded among men and women, seems to us very shocking. There are passages in the Bible, also in Shakespeare, and other authors which are to us very shocking and immodest, but if we think of our own customs and conditions we may find some of them which will probably shock the modesty of our descendants; for instance, some of our advertisements, our ballets, and other performances, *frequently seen at our theaters, and on our billboards will in a finer age be condemned.* These are undesirable

things which you youths must think about and help to remove or improve.

Animals. It is not easy to tell the difference between a plant and an animal. It is not locomotion, because some animals are as firmly fixed as a tree. It is not thought, because a sponge cannot think any more than a rose. It cannot be a stomach, because some plants catch and eat insects. Much we do not know, but this we do know—that each perpetuates the life of its kind by means of sex.

The mother fish lays her eggs in some sunny nook of the stream. When her eggs are laid, her husband comes and pours from his body the fertilizing germs over them. The germs from the milt of the male enter the roe, or eggs, of the fish and make them to be alive. This life in the egg, warmed by the rays of the sun, grows through many long days, and at length the little fish burst the shell and swims out the: little fishes are born. Each fish comes from an egg. All animals are born from eggs. There is food in the egg to nourish the unborn creature.

Reproduction is a far finer thing than mere "animal life" as it is commonly considered. In fact, it often involves for the creature the highest type of self-sacrifice, the giving up of life itself. The salmon of certain species grow to maturity in salt water and then swim perhaps hundreds of miles up the rivers to the headwaters of the streams. No food is taken after they leave the ocean, but steadily and unswervingly they pursue their way against the current, now jumping the rapids and again playing and frisking in and out of the deep pools. Finally they reach the highest point in the streams till sometimes the fish is only partially submerged in water in its efforts to find the best environment. Then the eggs are deposited as far away as possible from all enemies, and having fulfilled this life work the parent fishes all die. This is mere animal love; this is blind, unreasoning instinct; yes, but this is magnificent. The salmon has served its "day and generation" in the most perfect manner by serving absolutely the "days and generations" of those in the future. Unconsciously the creature realizes its best self in its devotion to those who come after. Trans-

late this sway of animal instinct into terms of human thought and action in all the higher activities belonging to man and we should have a finer, nobler form of individual and family life than prevails as yet in our human world.

Take a common hen's egg. You may find a little central point in the yolk which is to be the little chick. In this embryo is mysteriously hidden the lungs, liver, stomach, brain, eyes,—all there not yet formed, but all there in embryo. The white of the egg is for the nourishment of the chick till it is born. In animals which retain the ovum in the womb until the embryo is born, it is fed directly from the blood of the mother.

We hear the ages of man spoken of:

Infancy is the period from birth to 7,	
Childhood,	7 to 14,
Youth,	14 to 21,
Early Manhood,	21 to 35,
Middle Life,	35 to 70,
Old Age,	70—

Thus the periods of life are divided into infancy, childhood, youth, or adolescence, and maturity. For infancy we spare no pains to give the helpless, dependent little being the best foundation for a healthy, happy life. The second period, childhood, is guarded by all that can be done, both for the present and for the future. The third period, youth, is not generally understood, nor is it always wisely treated. Study faithfully that you may in turn be wiser than the parents and other teachers of this passing generation.

Another author says: "For years an almost passionate lover of childhood and a teacher of youth, the adolescent stage of life has seemed one of the most fascinating and of all themes, more worthy, perhaps, than anything else in the world, of reverence, most inviting study, and in most crying need of a service we do not yet understand how to render aright. In studying adolescence and in ministering to it, the higher instincts of parenthood *culminate*, and age renews its youth. These years are *the best decade of life*. No age is so responsive to all *the best and wisest endeavor*. In no physio soil does

seed, good and bad, strike such deep root, grows so rankly, or bear fruit so quickly or so surely, as during this age. For those interested in the advancement of the race, the field of adolescence is the quarry in which they must seek to find both goal, and means. If a higher stage is ever attained it will not be by increments at any later plateau of adult life, but it will come by increased development of the adolescent stage which is the bud of promise for the race." It will be well for you youths to remember this. We mothers have done what we could. You in turn do better for others than we have done for you.

"Never has youth been exposed to such dangers of both perversion and arrest as in our own land and day. Increasing urban life with its temptations, prematurities, sedentary occupations, and passive stimuli just when an active, objective life is most needed, early emancipation and a lessening sense for both duty and discipline, the haste to know all, and do all befitting man's estate before its time, the mad rush for sudden wealth and the reckless fashion set by its gilded youth—all these lack some of the regulatives they still have in older lands with more conservative traditions. Our young people leap, rather than grow into maturity. We are forgetting that for the complete apprenticeship to life youth needs repose, leisure, art, legends, romance, idealization, and in a word, humanism, if it is to enter man's kingdom well equipped for man's work. We coquet with our children's likes and dislikes and cannot teach duty or the spirit of obedience. In no country is the teaching of this subject so unprofessional and neglected. Nowhere are the traditions of the race so ignored, the high school so oblivious of either the needs or the nature of the adolescent stage of life.

"As this vast subject looms up to the psychologist and he begins to catch glimpses of its long neglected wealth and beauty overgrown with foul and noxious growths, and haunted with all the evil spirits that curse mankind; as he clearly sees to what a degree art, science, religion, *the home, the school, and civilization itself, suffer from this degradation*; as he understands the importance of *normal primary acts and organs, and the hitherto unus-*

pected range of qualities that are now coming to reveal themselves as secondary sexual, both in their origin and their present deeper relationship, he realizes that it is his preeminent prerogative and duty, from which it would be base cowardice to shrink, to sound a note of warning in terms plain enough if possible to shock both prudes and quacks, who have, the one perverted, the other obscured, the plain path of life for adolescence."

No intelligent person questions that the whole organism undergoes gradual vital changes at the most important crisis in the life of a human being. Of the physical, emotional, mental, moral and spiritual changes of this period for both boys and girls, we will speak. First, come the physical changes in functions, activity and strength, in feelings and functions. The unhealthy and abnormal conditions will be mentioned elsewhere.

The age of puberty, according to one author, is from twelve and eighteen in the male, and from ten to nineteen in the female. Puberty means literally becoming hairy. With the girl hair comes in the pubic region at thirteen, usually before menstruation, and later under the armpits, just before the most rapid development of the breasts.

Physical adolescence begins with puberty, which in turn begins with certain internal developments followed by the external phenomena which indicates the advent of puberty.

Beneke says: "From birth to the end of puberty a complete conversion of the relation existing between the size of the heart and the width of the arterial system of vessels takes place. In childhood the heart is relatively small against relatively large arteries. It remains much the same till puberty. With growth in the length of the body this relation is reversed in consequence of a sudden increase in the amount of blood, which demands increased work of the heart, and therefore increases rapidly the size of the heart with a relatively small growth of the arteries in cross section. The new relation is permanent.

"In childhood the relation of the heart to the arteries is as twenty-five to twenty. Before puberty this becomes one hundred and forty to fifty, and in full maturity two hundred and ninety to sixty-one. The blood pressure

is therefore far lower in childhood and very much higher in adolescence. An exception occurs in the pressure of blood in the lungs, which is slightly lower in the adult. The blood pressure is, then, lower while the brain is growing and higher after it has reached its maximum size. This change of blood pressure is therefore one of the first signs of approaching puberty.

"There is a slight increase in the temperature of the body at puberty, which indicates unusual chemical activity. There is, too, an increase of red corpuscles in the blood which makes anaemia especially dangerous at this period.

"No one knows as yet what changes occur in the brain. The weight has nearly reached its maximum years before.

"Growth of the thigh bones may be so rapid at this period, with both sexes, that the muscles cannot keep pace with them and the result is a stretching of the muscles, causing "growing pains." These are often severe. It doubtless may exist in both sexes. On the other hand, the muscular system may grow faster than the bones and the boy becomes clumsy. He cannot control his movements easily and runs against everything, drops whatever he touches, and tumbles over it in trying to pick it up.

"All this suggests that man is not a permanent type, but an organism in a very active state of evolution toward a more permanent type. There are powers in the soul that slumber like the sleepers in the myth, partially aroused, it may be, in great personal or social crises, but sometimes to be awakened to activity. In a word the view here presented has a growing tendency, and is in striking contrast to those systems that presume to have attained even an approximate finality. But the twilight is that of dawn, not of evening. It is the morning hours of beginning, not that of completing the day of work, and this can appeal to the adolescent only. Psychology and higher pedagogy are one and inseparable. Not only the beautiful and the good, but the true can have no other test of validity than that they appeal to and satisfy certain deep needs; and these are many.

"Here are some comparisons between the sexes which are of interest and value. At birth the average and

maturely born child, is about nineteen and one-half inches long. It has a little over one-third the length of body it will have when adult. But its weight must increase nineteen or twenty fold. Increase in hips from thirteen to sixteen is one and three-fourths inches larger in girls than in boys, and they are two inches larger in girth of thighs. Little difference in the natural chest of the sexes from thirteen to sixteen. Boys show superior expansive power. Up to nineteen the chest girth is less than half the height, and thereafter greater. Some authorities agree that from eleven or twelve to fourteen or even sixteen girls lead boys, and then the boy overtakes them. Of all single measurements, heights are the most valuable. Men usually cease growing in height at twenty-three, but continue to increase in weight up to fifty. It is a question whether the accumulation after twenty-five is not more or less abnormal. Most of the human race are between five feet and five feet ten inches. Women more nearly attain the stature of men among the savage, than the civilized races. Increase of comforts increases stature and weight.

"Milwaukee studies led to the conclusion that boys are taller till the twelfth year, and heavier till the thirteenth year, but from thirteen to fifteen girls are both taller and heavier; after fifteen boys are both in height and weight greater, and girls do not grow after seventeen. Children should never be made to feel ashamed of their height, but taught to sit and walk erect. Perhaps the nicotine habit is somewhat due to lack of proper nutrition. We speak elsewhere of physical training for the adolescent. Boxing and swimming are good forms of exercise for the adolescent."

Many changes of feature and form take place. Sometimes the appetite is variable and whimsical, but regularity and common sense come with maturity.

The annual rate of weight, height and strength is increased and often doubled, and even more. *Important functions*, previously non-existent, arise. *Growth of parts and organs* loses its former proportions, some permanently, and some for a season. Some of these are *growing in old age*, and some are soon arrested, and some

atrophy. The range of individual differences and average errors in all physical measurements and all psychic tests increases. Some linger long in the childish stage and advance late or slowly, while others push on with a sudden outburst of impulsion to early maturity. Bones and muscles lead other tissues, as if they vied with each other, and there is frequent tension, or flabbiness, as one or the other leads. Nature arms youth for conflict with all the resources at her command—speed, power of shoulder, biceps, back, jaw, leg, strengthens and enlarges skull, thorax, hips, makes man aggressive and prepared woman's frame for maternity. The power of the diseases of childhood abates, and liability to the diseases of maturity begins. Some disorders, peculiar to this period, reveal themselves. There is not only arrest, but perversion, at every step, and hoodlumism, juvenile crime, and secret vice, seem not only increasing, but develop in earlier years in every civilized land. Modern life is hard, and in many respects increasingly so on youth. Home, school, church, fail to recognize its needs, its nature, and perhaps most of all, its perils. If there is arrest in any part or at any stage, before the higher unity is established, there is almost sure to be degeneration on a lower level. As some one says: "This is the time when a saint or a sinner is born."

"The voice changes, blushing, and flushing are increased. Sex may assert its mastery in field after field, and works its havoc in the form of secret vice, debauch, disease; and enfeebled heredity, cadences the soul to both its normal and abnormal rhythms, and sends many thousand youth a year to quacks because neither parents, teachers, preachers, or physicians know how to deal with its problems. Thus the foundation of domestic, social and religious life are often undermined."

GIRLS.

Externally there is with girls the periodic sickness as a definite sign of puberty, when it occurs normally, followed by rapid maturity of the body as a preparatio

for motherhood. The figure rounds out, the bust develops, and the bones of the pelvis change rapidly. The change in the angle of the vertical axis of the pelvis is one of the first developments which, with the rapid growth of the hip bones, makes the girl taller when standing, at about thirteen than the boy. This affects the length of the step and position of the body, and causes an awkward movement in walking. Running becomes difficult sometimes. The art of graceful walking or running must be acquired anew. Ascending stairs sometimes becomes difficult with girls who are best developed. As a rule, the changes are very gradual and a normal girl need not be inconvenienced by any special care or training, if she is well when she enters this period. No well, happy girl need look for any queer thoughts or feelings; nature does not work that way.

* ¶Up to ten or twelve years of age the internal structure and outer form of the breasts are nearly the same in boys and girls. At puberty they begin to undergo important modifications in females, and ever after respond in the most sympathetic way to the changes in the pelvic functions. The circle around the nipple increases and its distinct pink color deepens; the orifices of the separate glands appear in pimply projections and its sensitiveness increases. Fats also increase in the body of the breast. Arteries and veins also undergo adaptive enlargement.

The changes in the female organs of generation at puberty are very marked and of great complexity and importance. The mons is covered with hair, which beginning in the center gradually extends outward, and for several years grows in density, rigidity, and commonly takes on a darker hue. Adipose tissue is developed and the integument probably thickens. The vagina undergoes a great increase of length and breadth. The uterus is small in children, but grows immensely toward puberty to forty or fifty grammes in weight, from a cylindrical to its characteristic pyriform shape.

¶The development of the female pelvis is one of the most exact expressions of puberty, coinciding in time and following completely the growth and needs of the organs it contains. The parallel between the development of

the two is as close as that of the sexual organs themselves and the breasts. Complete pelvic development is rarely attained till well in the twenties for women and is of great importance for normal maternity. One matter of prime importance is to establish normal periodicity in girls, to the needs of which everything else should yield. This subject is continued elsewhere.

BOYS.

One sign of puberty is a change of the voice. The voice of each sex, especially the boys, deepens and strengthens. The thin, piping voice of childhood is passing away, and the firm, stronger tones of youth are taking place.

Another sign of a change is the beard on the face of the boy, and hair on different parts of the body of both sexes. A man loses about as much urine as sweat. At puberty the amount of water taken and given in both ways is increased. Sweating is easier and more profuse no doubt, partly due to the increased relative weakness that attends rapid growth. Whether these modifications are due to the growth of the glands, or to the modifications in the nervous control, is not known.

The pubertal changes in the male organs have received far less attention from the specialists than those of the female, and the sympathetic reverberations of these changes upon the whole organism are far less known. The prepuce, or foreskin, is more or less contracted on the glans and more mobile upon it. The network of lymphatics grows more dense and active, and new dangers of uncleanness and irritation, both of which may cause abnormal states, now arise. These dangers are so great and obvious that many primitive races have practiced circumcision at this age as a preventive. The prostate glands and those of Cowper, as well as the seminal vesicles, develop in size and function. Sometimes boys are annoyed by a discharge of semen, usually at night. It *may be the result of an overheated room, too much bed-*

ding, or but the natural result of a function which has not adjusted itself to other parts of the organism. Unless peculiar or excessive, let it alone; it is nature and corresponds to menses in the girls.

The scrotum expands to more than twice its former size, the spermatic cord lengthens, the testes descend further and enlarge greatly, they also become more variable in size and activity. The veins of the scrotum have few or no valves. For the lower animals valves are unnecessary, but the upright position, and pendency together are hard on these veins, and varicocele of more or less intensity is frequent, shortly after adult size is attained. This is another cause of fears that are often excessive. This trouble has little, and probably nothing whatever to do with excess of sexual functions. These changes have been superstitiously regarded and are the basis of groundless fears. In few parts and functions of our bodies can nature be more complacently trusted if allowed to work out her own way unmolested.

The chief fact of male puberty, about which all other physical changes center, is now that true spermatozooids are formed. The process of this formation is still a matter of speculation. Sometimes the testicular secretions do not appear without, but are absorbed, or resorbed by the rich plexi of lymphatics which surround these canals, and this seems one of nature's provisions to both use and utilize chastity. Let our boys understand and remember this. Nature intended you to be an evolved self-controlled individual. She will help; she cannot do all. The senses, especially where they have not been properly developed and trained, are likely to become too active, and the emotional nature grows out of proportion to the rest of the organism. We are dealing with natural tendencies. Later we will speak of preventives and the best way of preserving harmony in the whole body. Following a change in the senses comes a change in the mentality of the youth. The functions of every sense undergo reconstruction and their relations to other psychic functions change, and new sensations, some of *them very intense*, arise, and new associations in the *sense sphere* are formed. Appetite for food and drink

and smell are most modified. Some authorities think the frequent desire for tobacco comes through the sense of smell. No odor so strong as tobacco can be agreeable to all inmates of your home and social circle. It is undoubtedly a powerful sex stimulant, which is an additional reason why it should not be used.

As we come to know more of adolescence we will probably see that many, if not indeed most, of its minor disorders are due to disproportionate development. . . It seems very clear that much of the art of living consists in self control. Perhaps the chief work of home, school, church, and state is a greater amount of self control. This is undoubtedly true. Why not begin with tobacco and other foolish desires that come at this period. Self control is a firm foundation for any and all superstructure. Self restraint is a plain, old-fashioned virtue, it is the sure and safe way. The ascendent individual, family or stock is the one that refuses to yield to over indulgence of the flesh. These are the sins of parents visited upon their children, devitalizing, arresting their full development, and finally exterminating them. Honor to the unborn by parents is their chief claim to reverence by their children.

"Parenthood means more with every upward step of development. The youth craves more knowledge of body and mind, that can help against besetting temptations, and aid in the choice of a profession. He is more objective than subjective, and only if his desire to know nature and life is starved does his mind trouble him in growing. There are new repulsions felt toward home and school; truants and runaways abound. The social instincts undergo sudden unfoldment, and the new life of love awakens. It is the age of sentiment and of religion, of rapid fluctuations of mood, and the world seems new and strange. Interest in adult life and its vocations develops. Youth awakens to a new world and understands neither it nor himself. The whole future of life depends on how the new powers, now suddenly revealed, are husbanded and directed. Character and personality are taking form, but everything is plastic. Self feeling and ambition are increased, and every trait and faculty is liable to exag-

geration and excess. It is all a marvelous new birth, and there are those who believe that nothing is so worthy of love, reverence and service as the body and soul of youth, and the best test of every human institution is how much it contributes to bring youth to the ever fuller development.

"Adolescence is a new birth, for the higher and more completely human traits are born. The qualities of body and soul that now emerge are new. Development is gradual, perhaps suggestive of some ancient period of storm, and stress, when the old moorings of the race were broken, and a higher level attained. Many books are read at this period. The statistics on this point are most interesting and suggestive. We have only time to say the taste for worthy books is developed and the largest proportion of books read during the entire life is read during the adolescent period. (See statistics by Dr. Russell.) The emotional nature becomes more active and acute. There is an intense desire to express feeling; at the same time, there is an increased modesty and reticence, all of which is natural and should be kept wholesome and not tampered with.

"This is a time for high ideals to take possession of the youth. Often they express themselves by means of religious experience. A desire for older companionship, for reforms, for missionary work, for all forms of altruism, for great exultation and exaltation; on the other hand, sometimes languor, weakness, and often depression, takes temporary possession. Not infrequently there is a desire to be wayward, lawless, and even rebellious, with a desire to break away from the restraint of home and to leave school. There is a great upheaval of nature in all departments of the youth's organism. Since the disturbance is caused by nature, she will attend to it and finally establish harmony, health and strength, if she is let alone with her subject, the boy or girl. Let the parent or teacher remember this is the time for wholesome neglect. Not discipline and punishment, but scientific teaching and comprehensive sympathy is the proper correction."

Children rejoice in life, respond to nature's laws and never doubt the outcome of a noble, fine maturity. Re-

member to do your share; nature will do hers. We often hear the expression, "Boys will be boys." That is all we ask; good, healthy, wholesome, natural, high-minded boys and girls. They are what men and women are made of, God bless them.

Special attention should be given to the sentiment of justice which is almost the beginning of personal morals in boys. Truth-telling, money, and property rights are subjects of great interest. Educators must face the fact that the ultimate verdict concerning the utility of the school will be determined by its moral efficiency in saving children from personal vice and crime.

"Biology teaches us that the only justification for the existence of the adult animal is the perpetuation of the species and the conservation of the race interests through the care of the young. The life of the animal in nature is controlled by impersonal and compelling instinct in the interests of the larger and vastly more important life of future generations. Every one enters upon the course of life through the gate of birth and goes out by the gate of death. Beyond each is mystery. We hear of the death of a friend; the doctor says fever, or heart failure. Death, what does it mean! We have ceased trying to solve the mystery. We stand silent. What else is there to do? We should be as modest and still when we hear of the great mystery of birth as we are awed and still in the presence of death. We have seen that death, the end of life, is a mystery; so is the beginning—birth. We know the ovaries of the mother produce a tiny egg which descends from the uterus. We know that the germ from the body of the father enters the egg as it lies in the uterus and causes it to become alive, to grow, and to be a child; that is, nature causes organs of the mother to throw the babe from her body, and it becomes a separate human being. This much we know, and we say a child is born, but no one can tell what life is, or what its mystery is. The mystery life, precedes the mystery death, the emotions that follow are awe and grief; the instincts that precede birth are modesty and secrecy; the feelings that follow birth are joy and rejoicing that a child is born."

THE CARE OF THE BODY.

Personal cleanliness and frequent bathing is so essential to the health, comfort and personal appearance of every individual that it cannot be over estimated. No amount of beauty of face or figure can compensate for a lack of cleanliness.

In its relation to health frequent bathing is of very great importance, as it is evident from a knowledge of the structure and function of the skin. It is supplied with innumerable small glands lying beneath its surface, which secrete the perspiration, sometimes profusely, always more or less, during health.

Besides the perspiration, the skin is continuously casting off minute powdery scales as the external layer becomes worn out, and at the same time particles of dust and clothing adhere to the body mingling with its oily and saline products, thus forming a dirty crust over the surface. Unless this accumulation be removed daily by friction, soap and water, the pores of the skin, which are the mouths of the sweat glands, become choked up and the functions of the skin seriously interrupted. It becomes, therefore, a matter of daily care, to all those who value their health, to keep the skin in perfect working order, for when this is not the case, a double duty is imposed upon the kidneys, lungs and bowel, and the body becomes foul though so gradually that it is more noticeable to others than to ourselves.

If a boy or girl is troubled by a rough complexion and blackheads, let him be careful of his diet, bathe and rub the face frequently and gently, and the condition will soon pass off.

A bath should be taken while the skin is warm and the pores open, but not while actually in a perspiration. For this reason it is better to exercise moderately and to rub the skin vigorously before bathing.

A tub bath may be warm, 92 to 98 degrees; or hot, 100 to 104 degrees, and a sponge bath may be from 110 degrees down to any temperature that does not produce too great a shock, 60 or 50 degrees, or even lower.

One should not feel cold after bathing; if he does, it is evidence that the bath was too cold or the bath too prolonged. A bath should not be taken when greatly fatigued, either mentally or physically, nor within a couple of hours after eating. Every sponge bath should be preceded by a brisk rub with a coarse towel to insure a glowing reaction. Following the bathing a sheet should be thrown over the body like a cloak and through this and with it the body should be rubbed dry. This forms an effectual guard against chilling, due to exposure and too rapid evaporation.

The shower is probably the ideal method of bathing, but it cannot always be obtained any more than a sheet can, but both are desirable when possible.

BOYS.

Boys should pay special attention to the cleansing of the sexual organs; the foreskin should be retracted and the gland washed to prevent the accumulation of smegma. In cases where this has not been done during infancy the foreskin may become adherent to the gland, making retraction impossible; in other cases the boy may be born with a foreskin too tight to permit of its being drawn back over the gland; in either of these conditions, or any others preventing the proper care of the parts, the advice of the family doctor should be sought without delay.

Adhesions between the gland and the foreskin cause retention of smegma back of the ridge or corona of the glands, and reflex nervous conditions are set up, some of them very grave in their nature, and also frequently leading to masturbation and kindred evils.

As a boy approaches puberty he may be annoyed by troublesome congestions and erections of the penis, and nightly emissions of semen. These need give no anxiety, as they are natural and harmless unless excessive. Take plenty of wholesome outdoor physical exercise; a cool sponge bath of the lower trunk and parts; sleep with light covers, no more than is needed for comfort; an

above all keep the mind free from thoughts of those things likely to stimulate the sexual organs, and avoid conversations, literature and pictures of a similar nature.

GIRLS.

Each of you should realize that the changes which come to you at puberty are perfectly natural, and if they did not come you would be something of an invalid. You should live according to habits of health, taking healthful foods, baths and exercise.

At the age of puberty, girls in a state of health eliminate from the uterus every month a certain amount of bloody fluid. This is known as menstruation, often improperly called the periodic sickness of women. It is not a sickness, but a perfectly normal physiological act, and unless complicated by other and abnormal conditions, or unless it becomes excessive or suppressed, it takes place without pain and need cause no apprehension.

The recurrence of this function takes place periodically, usually every twenty-eight days, from about the thirteenth to the forty-fifth year. The occurrence of this discharge defines the period of puberty.

The natural duration of this flow is from two to seven days, usually about four days, and after regularity has once been established, the failure to menstruate within five or six days of the expected time should cause one to seek the advice of her physician.

Undue exposure to cold or dampness, fatigue, excessively hot or cold baths, and other thoughtless acts of this nature should be carefully avoided at this time to insure regularity and freedom from abnormal conditions.

After the menses are established as a regular habit, live a regular life, as presumably you did before you menstruated, always being careful to take no violent *physical exercise* during the two, three or four days of *the menstrual period*. And because the system is relaxed *and the pores more open than usual*, be careful of expos-

ure while bathing. With care, bathing is not only safe, but desirable and essential to cleanliness and health.

This is an important time, not only to establish health, but to control and regulate temperament and character. Some girls think it smart to be rebellious and to assume an impatience and depression which they do not feel. It is unworthy for a girl to wish herself a boy. It is a noble thing to be a worthy and useful woman. Remember this is the time to become what God and nature intended you to be, a healthy, happy, consequently useful, woman.

SECONDARY SEX CHARACTERISTICS.

Different ages and different races, select different kinds of occupation, foods, and recreation; if the tastes are not vitiated by inheritance, or environment, nature will select wisely.

Inherent in the race are the instincts of self preservation, and of reproduction. The former is maintained by means of the production and consumption of food; the latter by means of the laws of sex.

"The child in infancy is innocent and modest, but not self conscious and modest. He is willing to bathe before others. There comes a time when he does not wish even his mother to bathe him, unless he is ill; then his mother and nurse, or physician, must attend him, and there is no loss of modesty, because the need and helplessness of illness and weakness are greater than his self conscious modesty. Sometimes between seven and fourteen this feeling of modesty is developed and revealed to the youth. Shame is the opposite of modesty. Shame is sin; modesty is holiness. Nature teaches youth to be modest; self respect helps nature; common sense then comes to lead youth to obey law, both nature and man made law. The same modesty which guards one's own person prevents youth from immodesty in looking at another person, or reading of improper exposure. Modesty comes to us

in youth; it comes to stay with us, to cling to us through life, if we guard it by high mindedness.

¶ We naturally wish to be alone when we bathe, dress, commune and pray. 1. I have a body in which I dwell. 2. This body was made to be clean, beautiful in face, arm, leg, in all its parts and functions. I who live in this body am clean, beautiful, because I think clean, good thoughts. It is my duty to keep myself beautiful within by keeping pure within. 3. This clean pure body, and clean, pure mind is sacred to myself. In order to make it sacred and keep it so, nature has given us the instinct, modesty.

Between the ages of seven and fourteen a child realizes the instinct which we name modesty. Between the ages of fourteen and twenty-one there may come a feeling or tendency to forget modesty and purity. This later instinct comes to keep the first company. It is called love. Modesty makes us pure; love makes us strong. The first is the safeguard of the second. The second is the complement of the first. Modesty perverted becomes impurity. Love perverted becomes passion. Think of this boys, and remember it always.

Usually a boy prefers the society of other boys until he is about fourteen. Between the ages of fourteen and twenty-one each sex begins to find pleasure in the society of the other, each begins to be more careful of dress, bathing, general appearance. The boys like to call on their girl friends. Different ages and different localities have different names for their custom, "fussing," "queen-ing," etc. This friendly intercourse between boys and girls is natural and right, so long as it is modest and dignified. All this, and much more, is right, proper, desirable, and educational, but the acquaintance between the sexes should be in the open, even without chaperon or other espionage, and each youth should be taught the best manners and morals of social life.

Normal sex distinction shows in all species, and is divided into primary and secondary sex characteristics.

The primary are the organs and functions essential to reproduction. Among the secondary sex characteristics are factors of sex competition; as beard, wattles, comb,

bright plumage, large size, on one side, smallness and delicacy on the other, a tendency to sit in the hen, and to strut in the rooster. In physical competition are spurs, horns, hoofs, and claws. This parallelism can be carried into much detail for those who are interested in this branch of the subject.

In matters of dress the human race has reversed the custom of the lower animals; among them it is the male that makes himself attractive to his plainly dressed mate, who allows herself to be won by his gay appearance, while she appears in neutral tints and utters a quiet chirp suitable for the nestling in the nest. Not so the modern human female who has relieved her spouse of the trouble and expense of fine plumage. Showy dress is undoubtedly a prominent factor in the sex relation. Women consciously or unconsciously dress themselves to attract the attention of the other sex. To a certain point, this is right. Beyond a reasonable limit, woman's dress is too extreme and too expensive. We think society is improving in this matter.

Custom decides that children may dress alike during early childhood; later, custom and the law requires the sexes to dress differently. At all times, and especially at the adolescent period, girls should be careful to dress in a suitable and modest style. For instance, they should avoid the garments which exaggerate the size and shape of the breasts. Some unlined shirt waists, now in vogue, are immodest, and should not be worn. For the street, school, and other public places, simple and modest attire should be selected.

There is no reason to be ashamed of sex; there is seldom an occasion to make it prominent and pre-eminent. There is such a thing as becoming oversexed, as shown in some classes; the cow, for instance, when the supply of milk increases in the domestic environment, where man needs it for his food, she is oversexed in regard to the amount of milk she is required to produce, she loses her ability to run rapidly and to do other things that enable her to escape from her enemies, that were likely to trouble her in her primitive state. This is more or less

true of all domesticated animals. Doubtless this is justifiable, as it helps to evolve the human race.

[Not only in dress, but in action, manner, method, behavior, occupation, and we blush to say it, in standards of virtue, there has been developed a difference between the sexes. Civilization is likely to develop certain organs and functions until the human being becomes oversexed.

Let me call your attention where society has become oversexed. In our store windows, on our billboards, in our daily papers, in magazines, in many forms of advertisements, the female figure is served to the vitiated taste of the general public in a manner to make it more weak and wicked. Sex immodesty is in evidence everywhere. The sex insinuations, and vulgar references, and immodest dancing of the modern stage are instances. We have all become so accustomed to these things that we forget how it offends a fine taste, and perverts our youth. Let any son or daughter hesitate to use the symbol of his mother's form for any commercial or other unworthy purpose.

The English race has become oversexed, until in many things they have lost sight of the original purpose of many of our manners and customs. The indecent low-necked costumes worn by women who are otherwise decent and modest is a thing to be deplored and regretted. A little child saw his mother's fashionable dinner guests, and pointing to the much exposed bosom of a fleshy woman, said to his nurse: "Where is that lady's baby?" Breasts are a part of the sexual organs. There is a law that reads: "No indecent exposure," etc. Is not this indecent exposure? Are not the breasts sex organs, at least adjuncts of the sexual system?

One of the problems of the present time is the desirability of a reaction against the manners, morals, customs, and ideals of sex, which are now prevalent among both youth and adults. It is thought by some students of sociology that women have become oversexed, and that it would be better for the individual and the race if women were more athletic and less effeminate; more interested in race traits and developments, and less in personal adornment and enervating pursuits. There is

a decided tendency to a broader education and training for mothers. This is a wise movement, if the poet is right in saying, "Our mothers make us most;" let mothers think of other things than three meals a day and clothes.

Before giving you the essential sex organs, let us talk of the practical application of the principles underlying the secondary sex attractions. Even while very young a child should be taught to hold his person and that of another at a distance and with great reserve. This we have discussed elsewhere.

The kissing games should be eliminated from the social circle, as they have been from all good kindergartens. All plays that necessitate intimacy of physical contact of any kind should be avoided. In school life any undue familiarity should be discouraged and prohibited. Even among girls there are many reasons why they should not kiss, hug, or even walk with arms around one another, especially in public; it lacks dignity, and should be abolished. If this is true of those of the same sex, how much more true is it with those of opposite sexes. In all educational and social work, excepting where it is an essential part of the game, there should be no physical contact. On the tennis court, no gentleman should lay his hand on a young woman. Any familiarity should be condemned as ill-mannered and ill-bred. As to the familiarity between men and women in dependent positions, as clerks in stores, maids and waitresses, it is often quite shocking. The respectful manner in which a man treats women, depends upon his own dignity and self respect, not upon the position of the woman with whom he is thrown. In associating with one another, boys and girls should be candid, cordial, friendly, and companionable; at the same time they should be modest, reserved and dignified. It is in the secondary sex characteristics that people should be careful, always remembering that it is the beginning of sex acquaintance, and there should be great caution, because there the danger begins. A lack of dignity, or undue familiarity, may lead to misfortunes which might have been avoided by dignified and reserved conduct at first. "A good boy or girl should never allow familiarity of any kind. They cannot pretend to be

modest; they must be modest." Physical familiarity is not modesty.

As you grow to maturity you will see and hear the whole subject of love and matrimony treated in an undignified and silly way. The press, especially the illustrated papers, make the sex emotion of love appear ridiculous. Many a man, who would hesitate to ridicule mother love, hastens to laugh at cupid and his pranks when indelicately presented. The whole subject is often mistreated, misrepresented and belittled. Real wit and humor are wholesome, but they are sometimes so perverted that they lose their mirth-making qualities. You have probably been born and brought up in a home where all matters pertaining to love and love making are treated with respect. We hope you will keep up these ideals. Do not for a moment believe that a man who has been in love a dozen times, and perhaps been engaged to half a dozen girls, can possibly be as worthy of his real sweetheart and wife as "he who loves one maiden only and cleaves to her as if she were his life." Do not trifle with your affections. Keep them untainted. Raise the same standard for your own self that you expect your sister to hold. Do not believe that you can be several kinds of a boy and develop into a good man. Society may admit that you can, even your family physician may tell you that your physical organism, and needs, are so different from those of your sister that the same standard will not do for both sexes. Do not listen to this fallacy. You belong primarily to your nature and your mother, and they will both whisper to you that you were made to be good, and true, and pure. If you will listen to their message and teaching, you will be convinced that they are right, and you will have both wisdom and strength to be what they expect you to be, and what you were made to be, a wholesome man or woman.

We have discussed the self relation and tried to show you your duty, opportunity and possibilities, in making yourself a strong, well built, well trained organism, but *no one is to live unto himself alone; he must be strong in relation to others*—this without being a cynic, a preacher, a prude, or a meddler. Each youth must take his own

way of creating his atmosphere and living his life, but no one need be party to a vulgar story, an immodest reference, or an obscene picture, vile book, or allusion. When you find an improper book, throw it in the fire. When you find one that helps you, circulate it. In this and other ways will this generation outgrow the feeling that the sex question is apart from life, and something to be hidden and ashamed of; and will come to see it is an essential part of life, something to be proud of, and a thing to be held sweet and sacred.

It is true a boy usually matures physically before he is ready in other ways to settle in a home of his own. He should hold himself in reserve. Let him keep on thinking that a home and a little child are the sweetest things in the world, but until he can afford to assume the responsibilities of a family, he should not trifle with the sex part of his nature.

Study the sex question thoroughly in its wholeness and beauty, but do not dwell upon it nor get it out of proportion to other subjects. We do not expect any youth to undertake general reforms in this department, but we do expect him to live in a way that no reform will be necessary to his own case. We expect him to help where he can. Society has become so blinded and blighted in this matter that a strong reaction will be necessary, but it will come as all evolution does, quietly, and without bugle call. It will also begin at home; that is, with the individual.

This is an age of great concentration and combination, not only of material values, but of mental, moral, and, we well believe of spiritual conditions, activities, and results. The rich man's son will not endure unless he be honorable and healthy in ethics, as well as in wealth. The laws of our higher nature are just as active and enduring as those of accumulation and distribution on the material plane. As an individual, do not shirk your responsibility, nor let the ideals and customs of the neighbors influence you too much. Keep your motives pure, your methods wise as possible, and results will *carry themselves*; they are not your responsibility, as the *method and motive* are. Do not be deceived by the

specious reasoning implied in "nothing succeeds like success," and "you must succeed at any cost." True success depends upon attaining the standards you raise; do not let the neighbors raise or carry your colors; do it yourself, for yourself. Never be discouraged; be philosophical, be exacting of self. Be active, keep your circulation good, live in much fresh air, physical, mental, and spiritual. Nature is always at hand to help. Let her help you, then join with her to help others of your age and generation. Study the laws of your being, and if you obey them you will come to your bride, as you should be, as pure and inexperienced as you have a right to expect her to be. Then you will realize the poet's prophecy:

"To lead sweet lives in purest chastity,
To love one maiden only, cling to her,
And worship her by years of noble deeds
Until they won her; for indeed I know
Of no more subtle master under Heaven
Than is the maiden passion for a maid.
Not only to keep down the base in man,
But teach high thought and amiable words
And courtliness, and the desire of fame,
And love of truth, and all that makes a man."

THE FEMALE SEXUAL ORGANS AND ACCESSORY GLANDS.

External—Vulva and mammary glands.

Internal—Vagina, uterus, ovaries, and Fallopian tubes.

The external sexual organs of the female are grouped under the term vulva (16), or pudendum, and includes the mons veneris, the labia majora, the labia minora, the clitoris, the vestibule, the meatus urinarius, the orifice of the vagina, the vulvo-vaginal glands, the forchett, the anterior and posterior commissures.

The mons veneris (15) is a cushion of loose fatty tissue covered with hair resting upon the bones of the front of the pelvis at that part called the symphysis pubis (14).

The border or hair is abrupt at its upper edge, and below it divides to cover the external surfaces of the labia majora. The mons veneris itself divides at its lower part to form the two labia majora, the point of separation is called the anterior commissure of the vulva (20).

The labia majora (1) are prolonged downward and around the cleft of the vulva, or pudendal cleft, to unite below it and form the posterior commissure of the vulva (19). They are composed largely of fatty tissue like the mons veneris and externally are covered with tough skin and hair. The inner surface is covered with delicate skin and contains glands secreting a sebaceous substance like the smegma of the male.

The labia minora (2) are two small folds of delicate skin placed just inside the labia majora and parallel to them. At their upper end just below the mons veneris they unite to form a hood, or cover for the clitoris, called the prepuce of the clitoris. On the outer side their skin becomes continuous with that of the labia majora, and on the inner side with the mucous membrane of the vestibule and vagina.

The clitoris (4) is similar in structure to the penis of the male excepting it contains no urethra. It is very small, and is hidden all but its glands or outer extremity by the labia minora which unite to form its prepuce. Like the penis it has a glans, body, root and suspensory ligament, the glans being the only visible portion.

The vestibule (3) is the triangular space between the labia minora, having its base at the margin of the vaginal orifice and its apex at the clitoris. At about its center, between the clitoris and the vaginal opening, we find the meatus urinarius, or external end of the urinary canal (5).

The orifice of the vagina (9) is just below the vestibule, and it is sometimes partly closed by a thin membranous fold, called the hymen (17). The hymen may be lacking, or may completely close the vagina, preventing the menstrual discharge of blood, or it may be present to any degree between these extremes.

The vulvo vaginal glands and their ducts are in the muscular tissue each side of the vagina orifice.

The forchet (18) is a small crescentic fold of skin connecting the labia majora, just in front of the posterior commissure.

The internal organs are the vagina, uterus, two ovaries, two Fallopian tubes, and their supporting ligaments. The ovaries and Fallopian tubes are spoken of as appendages to the uterus.

The vagina (9) is a muscular tube or canal, lined with mucous membrane, and extends from the vulva to the neck of the uterus. It lies just back of the urethra (5) and lower part of the bladder (6), and in front of the rectum (7).

The uterus, or womb (10) is a hollow organ with thick muscular walls, projecting from the vagina into the pelvis, occupying the space between the bladder (6), and the rectum (7). It is pear shaped and thinner from front to back than from side to side. It has three parts; a body, an isthmus, and a cervix, or neck. This organ is held in place by means of ligaments.

From the sides of the upper part of the uterus the Fallopian tubes appear, connecting with the cavity of the uterus.

The isthmus of the uterus lies just below the body, and it is the weakest part of the organ. The neck, or cervix, is the lowest part of the organ and extends into the vagina. The opening of the uterus into the vagina is the external os (24), or mouth, and the upper end of the canal of the cervix where it enters the uterus is the internal os (23). During pregnancy the walls of the uterus stretch until they are very thin as the organ enlarges to accommodate the growing foetus.

The broad ligaments (21) are two double folds of peritoneum, or lining membrane of the pelvis and abdomen; they extend from the edge of the uterus to the sides of the pelvis, forming the main support of the uterus. Between the two layers of the broad ligaments at their upper edges are the Fallopian tubes (11), which extend outward *toward the sides of the pelvis, terminating in a fringe like, or fimbriated end that opens into the abdominal cavity near the ovaries.*

The ovaries (12) are the essential sexual organs of the female. They are two oval shaped bodies about an inch and a half in length, three quarters of an inch in width and a third of an inch in thickness. There is one on each side of the uterus, behind and below the Fallopian tubes, in the posterior parts of the broad ligaments. They are usually suspended by a small secondary fold, derived from the posterior surface of the broad ligaments, and are connected to the sides of the uterus by a ligament, the ovarian ligament, and to the Fallopian tubes by one of the finger like processes of the fimbriated end.

From the surfaces of the ovaries are cast off the ova which find their way into the open outer end of the Fallopian tubes, thence pass into the body of the uterus.

The accessory glands of the female generative system are the breasts, or mammary glands. They are the smooth round prominences that make the busts of the female. They develop at puberty, enlarge during pregnancy, and reach the highest development after childbirth and during lactation. After the nursing period is over they resume their usual size.

They are composed of fatty glandular tissue, the ducts of which terminate at the nipple, which is a small conical elevation on the breast, darker than the skin of the breast and encircled by a still darker areola. The nipple is composed of erectile tissue, similar to that found in the clitoris of the female or the penis of the male; it is covered with very sensitive skin.

THE MALE GENERATIVE ORGANS.

(See Figure.)

These are the testicles (12), the prostate gland (4), and the penis (6).

The testicles correspond to the ovaries in the female, and are the two oval bodies suspended just below the penis in a pouch of skin called the scrotum (18). They do not reach full development until puberty, and their function is to secrete a thick, whitish fluid, called semen,

which contains the essential agents of the male in reproducing life.

Each testicle is suspended by a separate cord, made up of blood vessels, nerves, muscle, and the vas deferens, or spermatic duct itself (14).

This duct which conveys the semen from the testicle, and whose analogue in the female is the Fallopian tube, is very long and tortuous in its course.

On leaving the testicle proper, it forms first a mass known as the epididymus (13), an elongated body composed of convolutions of the duct, lying close against the testicle and partly surrounding it. Entering it at the upper end and leaving it at the lower end, the duct now takes a straight course and becoming what is known as the vas deferens it passes up and out of the scrotum to enter the abdominal cavity by way of the inguinal canal (17).

This canal lies in the crease of the groin, one to the right and one to the left, and its purpose is to form an indirect entrance to the abdomen.

After the duct enters the abdomen it passes to a point on the posterior external surface of the bladder (1), between it and the rectum (3), where it unites with the neck of the seminal vesicle (15), or store house of the semen. The seminal vesicles of the two sides lie close together, and after leaving them the ducts pass forward as the ejaculatory ducts (16) through the prostate gland (4), receiving from it the diluting prostatic fluid. From here it is but a short distance to where the ejaculatory ducts enter the urethral canal (2), and the penis then becomes a common conductor for either urine or semen.

The penis (6), when in its flaccid state and its blood is circulating freely, is the terminal part of the urinary tract and its office is to conduct the urine from the body. When congested and erect it is the organ of copulation and becomes a conductor of the semen.

The penis consists of three parts, the root, body and glans. It is loosely covered with skin which at the anterior extremity makes a fold upon itself to become the prepuce or foreskin (10) and serve as a covering or protection for the glans (9). Underneath the foreskin are numerous

sebaceous glands secreting an odorous whitish substance known as smegma.

The body of the penis is made up of three cylindrical bodies, lying side by side, encased in a tough membranous sheath, the two corpora cavernosa or cavernous bodies (7), and the corpus spongiosum, or spongy body (8), through the latter of which passes the urinary channel (2).

The cavernous and spongy bodies consist of strong fibrous envelopes, with numerous fibrous partitions, which contain erectile tissue in their meshes. Erectile tissue consists chiefly of veins which are so numerous and communicate with each other so freely as to present a cellular appearance. When the blood in these cells is circulating freely, the penis is flaccid. When by reason of the operation of the nervous elements upon the muscular fibres and muscles of the root, the blood is retained in the veins of these plexuses, the penis is erect.

The urinary channel, or urethra (2), begins at the bladder (1), and passing lengthwise through the corpus spongiosum (8) and glans (9) ends externally in a vertical slit or opening known as the meatus (19).

The urethra is divided into the external meatus at the neck of the bladder; the prostatic portion as it passes through the substance of the prostate gland, and opening into it at this point are the mouths of the ejaculatory and prostatic ducts; the membranous portion extending from the apex of the prostate gland forward to where it enters the bulb (20) or posterior end of the corpus spongiosum (8); and a spongy portion which extends throughout the length of the corpus spongiosum and its anterior extremity or the glans; and terminates in the external meatus.

The root of the penis is formed of the posterior ends of the two corpora cavernosa (7) which diverge and are attached to the internal surface of the pelvic bones (11).

The prostate gland (4) is a firm musculo-glandular body situated at the neck of the bladder and surrounding the first or prostatic portion of the urethra; behind it is in contact with the wall of the rectum.

The muscular structure serves to prevent the flow of semen into the bladder and to propel it onward through the urethra.

PROSTITUTION.

In the main we wish to place before you high ideals and the positive and good aspects of any subject, but that is not all which is necessary for your welfare and safety; because the world has not treated this subject in a way to enlighten and direct boys and girls, even good ones, in the right way, it is necessary to show them a point of view which otherwise would not need to be discussed here; that is, the negative and evil side of the sex question. It will not be long before you will be in the place of your parents. You must become all they are, and more. There are the problems of this age that you must finish, and in addition, you must also solve those of your own age.

Until very recently the sex question has been met on the one hand with either prudery or painstaking reticence, or treated in terms of exaggerated horror, as in the scare and quack literature. It still requires a great degree of moral courage to discuss it with candor and the requisite plainness. One thing can be assumed, namely, no one ever fell into bad habits by reading a serious book on the subject. Stuart Mills says:

"The diseases of society can no more be checked, or healed than those of the body, without publicly speaking of them." To ignore or deny the wide prevalence of the evil, in a way often done, is sometimes honest ignorance, but is often affectation and even a form of hypocrisy and cant. While scientific discussion of the subject may not be meant for all the young, lest they form too poor a view of human nature, it is, in my judgment, imperative for parents and other educators, and youths.

There are many disgusting and pathetic aspects to the subject. We will mention only those that are essential for your understanding of the case. Perhaps you will think it does not belong to the high school age at all. There you are mistaken. In various ways it belongs to the individual of all ages and in all conditions. We have *tried to show you that purity of sex ideas and practices begins at the kindergarten age, and even in the nursery. There is much of this question to be considered in the*

high school of our time. How the subject is handled or ignored, or neglected by parents and teachers, is not our business. We must give you what the school and other centers do not. My faith in boys leads me to believe they are the ones to take hold of this problem and turn the tide in the right direction.

We have copies of books found passing around among the students at lunch time. Some of you tell me that most boys have an opportunity to read vile books during their high school course, and that the test of the gentleman is to refuse the second book having vulgar and obscene pictures, and vile reading matter. After investigating this kind of literature we are convinced that boys need scientific facts, not perverted ideas of sex. We believe that there are groups of boys who never see these books, but that the books exist, we know. We have data from church, Sunday school, day school, juvenile court, industrial school, and penal institutions, all demanding preventive educational work.

There are some problems that have been troubling the world for many centuries. One is as old as the law of Moses, which reads: "Thou shalt not commit adultery." That means there shall be no illegal sex intercourses. This is spoken of now as the "social evil," *which means the same as adultery*. A certain part of cities is called the "tenderloin district." The name comes from the shape of the district in New York, which is given over to the houses where depraved women live, who sell their sex virtue to beings of the opposite sex, sometimes called "fallen men." The women are known by various names: "prostitutes," "immoral women," "women of the street," "fallen women," and frequently the French term "*demi-monde*," is used.

There was an old belief that enforced chastity would result in disease, but that theory is past belief. No person of *either sex* ever believed sex transgression was ever justifiable in the sight of God, or man. Each man takes the risk and hopes he will be among the fortunate few to *escape the consequences*. The act once indulged is seldom discontinued.

In different countries sex crime is handled in various ways. In some cities prostitutes are shut off by themselves, and are obliged to live there and observe certain laws of sanitation and prevention. The men who frequent these resorts are not named, classified, or restricted, except as nature has established the law of cause and effect, which is sure to punish a violation in one way or another. We speak elsewhere of the evil results—there are no good results of unlawful sex life.

In Europe, as well as in America, nearly every known method has been made the object of experiment, from moral suasion down to licensing of the prostitute class, individually and collectively, in houses of legalized ill repute. In Vienna, cards are issued licensing them to ply their trade. In France and Germany, hundreds of prostitutes are examined by appointed physicians; St. Louis has tried the same measure. The general verdict is, prostitution is increasing in spite of the strictest regulation. In nearly all the European countries the regulation laws are being repealed as not only useless, but absolutely detrimental to the cause. Registration died a stormy death four years after it was adopted. In certain cities the world over, Rome the first notable example, the attempt was made to confine this class of undesirable citizens to one locality. This always failed. When it partially succeeds, the restriction is voluntary; never when enforced by law, because such enforcement is beyond human power. The attempts of the past are signal failures. There are plenty of facts and figures to prove this beyond doubt. This does not prove that the future will be a failure. Doubtless the world is growing better, but not on sex lines; there is more sex disease and perversion today than ever before. Society is saturated with it, all through the Western world, and the Orient. No doubt officials in various departments have tried to control this pestilence, but they have never tried to exterminate it; they hang their heads and say: "The sex instinct is deep rooted in human nature." This is but begging the question.

Chastity is a comparatively modern virtue, still but partially accepted. Even as ideal, it is not universally

admired, being considered mainly as a feminine distinction. There is a marked movement upward toward a higher standard of masculine chastity. Men there have always been, to oppose inadequately this crime, but of course the majority of men have at least condoned it, else it had not obtained. It is a crime; let us no longer call it an evil; let it be named the social crime, which is as old as the law of Moses: "Thou shall not commit adultery." Women and children have free-born physical and moral rights, and the right to demand them. We are but rearranging a battlefield centuries old, but if the crime is old, the young soldier is young, and new and brave.

More sickness and disease comes into the world by misuse of the sex power than in any other way. Misery to the individual offender, and through him to other individuals, and to society as a whole.

There are three conditions which are most frequent in connection with harlotry: Gonorrhea, syphilis, and illegitimate parenthood. The first two are more contagious and wide spread than tuberculosis. We have spoken elsewhere of the nature of these diseases.

It is a great embarrassment for a high minded mother to explain to her pure minded children, that the laws of our country assume the need of illicit sex life between some men and women; on that basis, the city assumes that this evil will exist in spite of all attempts to suppress it, and that being the case, it is better to control and restrict it, than it would be to try to suppress it and fail. If this is a true and just premise, which we do not accept as such, it is necessary to state here a few facts as we find them, that you may understand the problem and your present and future responsibility in the matter.

The nature of this social evil is based on the primal law of race preservation, which comes next in importance and intensity to self preservation. A hungry man is excused for stealing, on the ground that extreme hunger violates an essential law of his being. Some regard the sex indulgence as a necessity for physical health, and in order to satisfy the law of their physical being, they violate other higher laws in order to satisfy a lower law. *Just here is the point of departure. You boys must see*

that social purity *can* and *must* obtain. Nature will still guard race preservation.

"Let me say to you as a physician, voicing the consensus of medical opinion, that there never existed a man who could not live a healthy, active existence, with no sexual intercourse whatsoever." This is true, and this is important. It is a common story among young men, that, after a certain age, a man requires sexual satisfaction, if he is to preserve vigor of mind and body. It might be well to note a large class of Catholic priests, and other clergymen, who have never married. Certainly most have lived pure lives.

A leading authority asks: "Is prostitution a necessary institution? The only possible advantage would be the physical gain. No man or woman has ever been benefited physically, mentally or morally by illicit sex indulgence, while thousands upon thousands have been ruined by it."

This is perhaps enough to get the subject before us for discussion. Assume these statements to be facts—what shall the individual boy and girl do to prevent these unevolved and degraded conditions. While our industrial and material conditions have been evolved rapidly and extensively, we are in the "dark ages" of the sex question. Some one says the great problems before our children are, "The industrial problem," and the "Woman question." The industrial question is taking care of itself; what ought the individual youth do in regard to this other matter? It is time for our sons and daughters to make good the ideals their mothers have for them, and for which a good mother's life is given. The first thing is "know thyself." You have had a thorough course in anatomy, and hygiene, but in both subjects the course stopped before it reached the vital point. In another chapter I give you this knowledge, also the laws of health, so far as known, of the sex organs, and their functions.

When you boys come into the power of your manhood, you will treat prostitution as a crime. You will unite as *the brave citizens* of New Orleans did, to exterminate *yellow fever*. When this evil is regarded as a crime, the *best methods* of suppressing it will be revealed.

The first thing to be done, is for every citizen, old and young, to look this matter in the face, no longer to hide his head. Sex is a God-given power, and should be treated as such. It is sacred, not secret or profane. The mental attitude of society must change before there will be any perceptible change. The mental process leads the physical. There is usually no sudden falling from virtue, but a gradual leading into captivity every thought. There should be a large concentration of the social purpose, as the social purpose concerns all persons, so all persons are the accredited agents of the social purpose.

"If every one would see to his own reformation,
How very easily we could reform the Nation.
God for thee has done his part, do thine."

FINAL CHAPTER.

If you boys have read this book thoroughly, you have a good idea of your personal obligations to yourself and your school. In our final chapter let us consider your continued obligations to your own home and to society, and to your spiritual ideals and growth.

If some adults advise you that the matter of this chapter is premature and you need not trouble your head about it, do not accept that statement, but re-read it and realize that we mothers believe in the great immediate possibilities of boys. A man's life depends upon the boy's life and ideals, therefore nothing is too good for a boy. We have given you the very best that has been written on the subject; if some parts of our work seems too advanced for you, treat it as you are required to treat higher mathematics, and other subjects; keep studying it until you do understand it.

When the mothers of this country banded together to work for the best interests of the children, it was an important step. It meant something vital. While the Mother's Congress is in its infancy, it is growing steadily and consistently along logical lines, and will undoubtedly do much for the development and training of the children

of the nation. Do you boys remember your first obligation is to your own mother, then to all motherhood wherever you meet it.

"Life today represents many vital and perplexing problems which concern the individual, the family, and society at large. Many of the most important and difficult questions are related directly or indirectly to the home, the most fundamental and essential of human institutions. For any satisfactory solution of these questions it is necessary to have a philosophy of life and conduct comprehensive enough to include all of the values and interests affected in any way by the life and effort of human beings who should be engaged in a conscious struggle, not for mere existence, but for fulness of life through attainment of the best.

It is important to have theories and ideals for the conduct of life; otherwise, one is likely to become careless and indifferent, instead of holding himself to the best that he can realize for himself and others. This is not foolish, but practical and necessary, and it is what the best people of this age expect of the boys and girls who are soon to be men and women. A reliable author says:

Our ideals and motives are today confused, and between influence of nature and the temptations of civilization human creatures are sadly bewildered. In the process of evolution, instinct as a sure guide for action has been deteriorating, and, to control and largely take the place of it, reason is developing by a gradual and halting process.

Men of the present is too largely selfish. Family life of today, like the individual and the larger life of society, concerns itself for the most part with the interests of the present. These immediate interests and personal values, family and social, as well as the material and commercial, are frequently opposed to the more permanent interests of the future. Selfishness is the greatest error and sin of the world and perhaps the chief obstacle to progress. If selfishness be the greatest sin it may be said that self-sacrifice, in the truest sense, is the greatest virtue. Benjamin Kidd states in his *Western Civilization*: "The history of human civilization must present itself to science

in the future as being primarily the history of the evolution in the human mind of the sanction for sacrifice." Self control and self-sacrifice in the sex life may be the next step in the evolution of the race.

When human beings and families rationally subordinate their own interests as perfectly to the welfare of future generations as do animals under the control of instinct, the world will have a more enduring type of family life than exists at present. This can only be accomplished by the development of controlling ideals which are supported not only by reason and intelligence, but by ethical impulse and religious motive. This larger altruism which protects the permanent interests of the future against the more temporary values of the present must be of the heart, as much as of the head.

Biologically and socially, as has been already intimated, the family is the most important of human institutions. It has to do with the beginnings of that on which the whole fabric of society depends, i. e., the child, its birth, nurture, and early training. Vitally important then are the influences which this principle of living for posterity may have on family ideals. Some of these are, of course, being realized to some extent, both consciously and unconsciously.

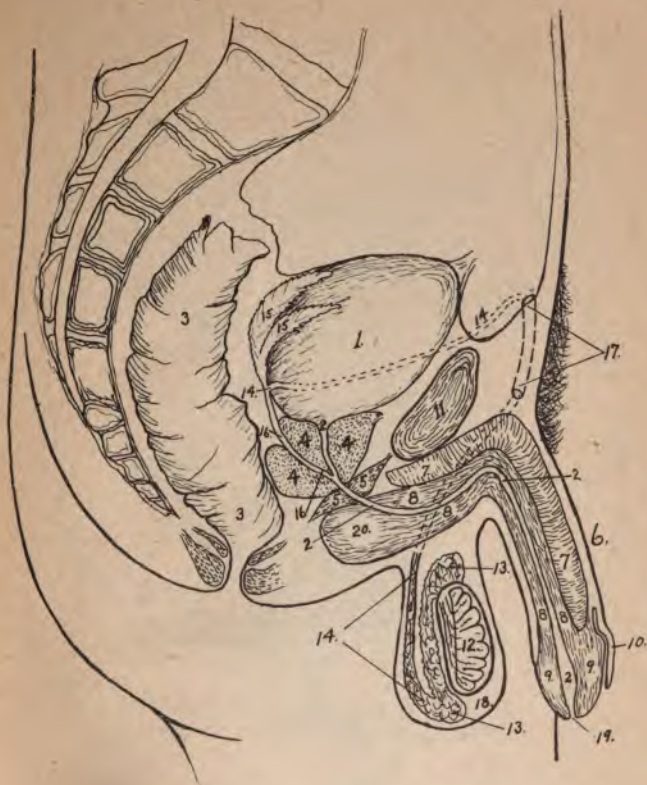
It is apparent, with very little study, that while the animal lives a healthy, vigorous life in nature, human beings in general have not learned to keep as healthy and robust in civilization. To a reasonable degree, at least, nothing can be of more importance to the individual and the family than this study of personal life and health. Home economics should emphasize more the study of personal hygiene, the increase of physical and organic power. This means something more than the effect on the body of a sanitary, beautiful home environment; of the best food and perfect housekeeping; it has to do with the philosophy and habits of life, of self-activity; the development of an organism and personality which can make the fullest use of one's surroundings. Health should be the keynote of the home and of the school, and the child will not receive adequate attention either in this, or in other respects till the home is intelligently interested in

all the work of the school, and the school is helpfully concerned with the life of the child at home. In this matter of health, home and school may find a first and common interest, and as has been indicated, the work of the two should not be separated. Education, as Henderson says, should take account of twenty-four hours each day, but, as has been suggested, the child is not to be educated simply for his own culture, wage earning capacity, or share in social life, but for cosmic purposes. This larger thought would not change perhaps in any striking way the methods of our best modern education, but it would give a more definite motive, inspiration and sanction for certain phases of it, which do not as yet receive adequate attention. There should be more study of life and the world of living things; of man's place in nature; more study of human life, of its nature, origin and development. There should be through this study a larger racial and human consciousness on the part of young men and women, even of boys and girls. There is here the possibility of a reverence for life and its responsibilities which may steady and inspire in a wholesome way even the youth.

Such ideas may seem to many theoretic and hazy, but there are today individuals and families who are successful and happy in the consciousness of the fulness of life through this relation to all life. Men and women may be imbued with the thought that salvation should include, not so much or primarily the idea of present or future well being for ourselves, but rather the saving and protecting the best interests of the lives of others, those living now and those to come after. This scheme of salvation will not neglect the spiritual if the temporal and moral are given their proper place in relation to the permanent and infinite.

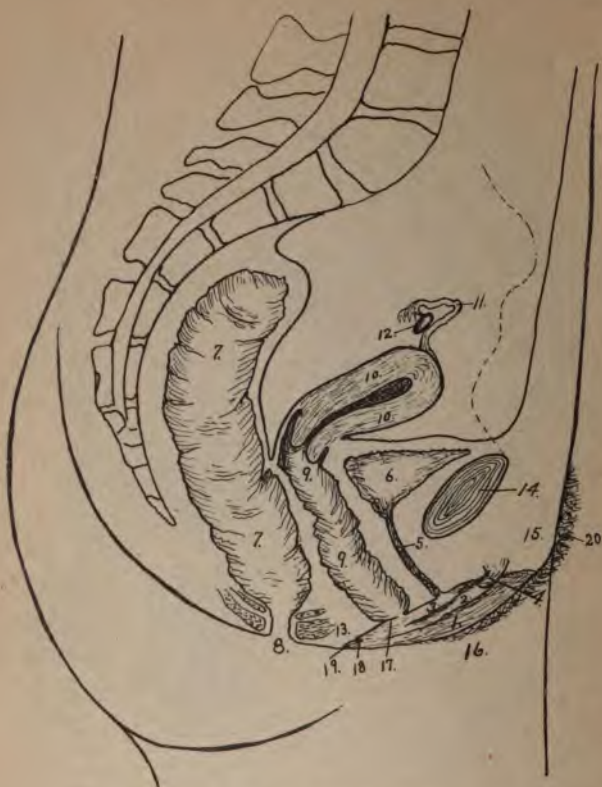
In each human being there is a spark of the Divine which makes the individual a part of all life and all Divinity. To recognize and train this higher part of the human organism is the basic purpose of this life, and possibly of that which is to come; the Kingdom of Heaven is in us, *and around us.* Boys, our parting word is: Control the *physical nature*, and develop the spiritual.





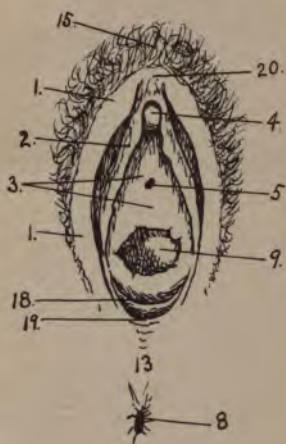
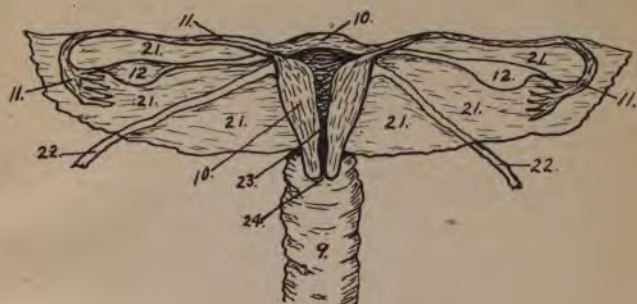
MALE SEXUAL ORGANS.

- | | |
|--|---|
| 1. Bladder. | 12. Testicle. |
| 2. Urethra. | 13. Epididymis. |
| 3. Rectum. | 14. Vas Deferens, or Spermatic Duct. |
| 4. Prostate Gland. | 15. Seminal Vesicles. |
| 5. Compressor Muscle. | 16. Ejaculatory Ducts. |
| 6. Penis. | 17. Inguinal Canal. |
| 7. Corpora Cavernosa. | 18. Scrotum. |
| 8. Corpus Spongiosum. | 19. Meatus Urinarius. |
| 9. Glans of Penis. | 20. Bulb or Posterior End of Corpus Spongiosum. |
| 10. Foreskin. | |
| 11. Symphysis of Pelvic Bones, or Pubes. | |



FEMALE SEXUAL ORGANS.

- | | |
|----------------------|--|
| 1. Labia Majora. | 13. Perineum. |
| 2. Labia Minora. | 14. Symphysis of Pelvic Bones, or Pubes. |
| 3. Vestibule. | 15. Mons Veneris. |
| 4. Clitoris. | 16. Vulva, or External Genitals. |
| 5. Urethra. | 17. Hymen. |
| 6. Bladder | 18. Forchette. |
| 7. Rectum. | 19. Posterior Commissure. |
| 8. Anus. | 20. Anterior Commissure. |
| 9. Vagina. | 21. Broad Ligament. |
| 10. Uterus, or Womb. | 22. Round Ligament. |
| 11. Fallopian Tube. | 23. Internal Os. |
| 12. Ovary. | 24. External Os. |



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